

THE Juvenile Instructor

VOL. 56

DECEMBER, 1921

NO. 12



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"Holiness to the Lord"

The Juvenile Instructor

An Illustrated Monthly Magazine

Designed Expressly for the Education and Elevation
of the Young

ORGAN OF THE DESERET SUNDAY SCHOOL UNION

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor

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In Santa Claus Land

By Grace Ingles Frost

There reigned consternation in Santa Claus Land,
For the jolly St. Nick, so endeared
To hearts of the children for many a year,
Had suddenly, now, disappeared.

His elves searched the Kingdom for him, far and wide,
But of Santa could find not a trace.
With serious eyes, they returned to their tasks,
For they missed much his jovial face.

They worked with a will on trinket and toy,
With faith in their leader still strong;
Full well they all knew where'er he might be.
Santa Claus would not do any wrong.

One night when each elf had retired to rest,
A chuckle was heard over head,
And down through the chimney St. Nick with a bound,
Came shaking with glee as he said,

"Awaken my helpers so tired and so true,
Hearken unto the tale I shall tell.
I have been to the length and the breadth of the land,
And I find children still love me well."

"Then came from the wide world a message one day,
Received from a babbler of strife,
A message declaring that children had grown
Too wise to believe in my life."

"I said to myself, 'Is this true?' I will know?
Then silently went on my quest.
I visited all the wee lassies and lads,
And found faith aflame in each breast."

"I met those who knew me by various names,
Some called me the 'spirit of joy.'
I'm not just a man with a peddler's pack,
But the Saint of each good girl and boy.



MADONNA

F. T. Grosse

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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The Lure of the Homeland

A Book of Mormon Story Founded on Omni, 1:27-30 and Mosiah 9.

By E. Heloise Day

CHAPTER I

The sun had set and the shadows were deepening in that mystic half light, so suggestive of strange and unexpected happenings.

The youth making his way through the forest between Nephi and Shemlon, carried himself with an alertness born of fear rather than interest in the goal, and when he stopped occasionally to listen or peer ahead for guiding landmarks, his shoulders would stoop dejectedly, while every muscle of his body seemed about to refuse obedience to his will.

The empty quiver on his back, the bruises and scratches on face and arms, and the ragged fringe into which the bottom of his costly robe was torn, testified eloquently of a long day in the forest where he now wandered so forlornly.

As he reached the summit of a small hill where the trees were less dense than in the surrounding wood, he paused and gazed eagerly about in every direction, hesitated, started down the hill three times, returning after each attempt, and finally put his hands to his mouth as though to call. But his motion was arrested and he stood as though spell-bound as he caught the wild, blood-curdling shriek of the fiercest animal the woods knew.

The look of dejection on his face changed to one of unreasoning terror,

and spite of his near-manhood, he sobbed once, then set his teeth resolutely, grasped the hilt of the long knife in his girdle and placed his back against the nearest large tree to wait.

Then near at hand, he heard another call, as though from the mate of the animal that was pursuing him. The second call was almost at his right; and directly in front of him, nearer than before, came the reply. But in the call of the animal near him was an unfamiliar note, and in his interest in analyzing it, the boy forgot fear, until, from the deepening shadows before him crept one that did not belong to bush or tree, one that had two gleaming eyes at its head. Once again from the right came that odd cry, but this time the beast did not answer it. The boy against the tree could see how its length shortened as it gathered for the spring, and his hand gripped the knife hilt as though still in the hope that its defending power were not so utterly futile, but his slender form had ceased to tremble.

The crouching beast snarled, and the boy fancied he could catch the ripple of the muscles under the smooth skin as he wondered what would be left of himself in a few hours. Then there was the vague glimpse of a streak of light from the direction where he supposed the second animal to be hidden, and the snarl turned in-

to a scream of pain, as the animal before him sprang into the air and fell, fighting and tearing at its side, only a few feet from where it had crouched; another arrow found its place in the beast's neck, and the boy drew a long breath as it lay still.

"Do you suppose it is entirely dead?" asked a voice from where the arrows had flown, and the boy with the empty quiver saw a man step out into the dusky light of the open space.

"I think it is, thanks to your good aim in such poor light" he responded huskily, "And may I enquire to whom I owe my life?"

"My name is Benjamin," answered the other, "And I suppose you owe your life to my sister, Remalia, who insisted that I do not put off until tomorrow the hunt for the destroyer of Mosiah's sheep."

They reached the dead animal at the same moment, and the boy extended his hand gratefully, as he remarked, in a voice from which the tremor had not yet departed, "I thank Benjamin, and his sister, also, for my life. It happens that I have not heard your name before, but perhaps you may have heard of my father; I am Zeniff, younger son of Om, the scout."

Benjamin's smile revealed his white teeth through the dusk, as he accepted the outstretched hand with a hearty grip, and replied, "I have heard of one Om who is a scout. He dwells in the city of Nephi and is called the 'white handed' by many who admire his wealth."

"That is my father" said Zeniff, simply.

"But how come you, so far from Nephi?" asked Benjamin.

"My brother and his friend Helam were giving me lessons in woodcraft and lost me purposely. They have done it many times before, and I have always been able to find my way back home easily enough; but tonight I—well, I was thinking about a girl at home, and forgot to watch, and then

when I was alone, after my arrows were all gone, I wasted my time dreaming until it grew late." His voice became resentful as he added, "They need not have brought me into such a strange part of the forest, though. But it has been a lesson I shall not forget, and I shall never again neglect to save some arrows for an emergency, or to watch for landmarks. I cannot thank you sufficiently for keeping my lesson from ending tragically."

"I am heartily glad to have done it for you, and for the sake of that girl you were dreaming about," and though Zeniff could not see the expression on Benjamin's face, he could not fail to catch the humor in the tone that barely escaped becoming a laugh, as his rescuer added, "I am sorry that you are too far from home to reach it tonight, even if you were familiar with the way. But if the son of Om, the 'white handed,' can endure the rude fare of the farmer, Mosiah, he will be most heartily welcomed to his household. Help me with this brute now, and we will soon be at home for supper."

"Hunger, I have heard it said, lends the sweetest flavor to the poorest fare," replied Zeniff, complying with Benjamin's request, "and I am sure that I never before had so good an appetite."

When the skin was removed from Zeniff's would-be-destroyer, and the two had rapidly made their way through the blackness of the forest to the light that gleamed from Mosiah's prosperous rural home, Zeniff had reached the conclusion that never again could he possibly be so hungry or weary and live.

He was surprised at the size of the family gathered about the well loaded table, and when he learned that several of them were servants, though treated as equals, he decided to keep his eyes and ears open for new things about this family which was so strange to him in many ways.

While he eagerly satisfied his enormous appetite, Zeniff attempted to characterize the individuals of the group. But the only three whom he could remember definitely, when he opened his eyes next morning, were the mother, sister, and father of Benjamin. The mother he recalled for the peculiar blending of kindness and care in her face, and the sudden lump that had risen in his throat when she called him "Son." The sister he noted for her beauty and helpfulness, and the soft flush that overspread her cheeks when his eyes met hers in the trick of boldness he had learned from his brother. And the father he could not fail to distinguish for his quiet dignity of bearing, his gentle humor, his consideration for others evidenced in even the smallest details, and the stern command in his voice when Zeniff, thinking to arouse merriment by repeating a jest concerning the foolishness of the traditions of the fathers, incurred a reproof that not only silenced him for the rest of the meal, but set him to thinking seriously and impressed indelibly on his mind the brief sermon that followed it.

Strangely enough, as he lay thinking it over next morning, he had forgotten the sting of the reprimand and remembered instead the eager glance of sympathy from Remalia; the whispered, "I know just how it feels, friend—but he did not really mean it so unkindly," from Benjamin; and the solicitude about his appetite which the mother had so quickly expressed. But mingling with these memories, over and over again his eager brain was repeating Mosiah's words:

"He who scoffs at sacred objects expresses the lowest form of ignorance even though he may honestly disagree with the ideas he scorns. Such an individual, though he may profess to believe in the greatest of all religions has failed to learn the simplest principle in any creed—the principle of respect for the right of others to worship

as they see fit. And the one who scorns to investigate the truth presented for his consideration from even the humblest source places himself in an attitude that precludes all possibility of salvation; he cannot progress who will not study, for only as man becomes educated in the eternal truths of God can he draw near to the height he should attain."

Perhaps it was that speech of Mosiah's; perhaps it was the beautiful scene of forest and fertile field and distant mountain meeting his eyes; perhaps it was a desire to become more thoroughly acquainted with the preserver of his life who had said so many interesting things the night before; and it may be that the soft gray eyes of Remalia added something to the impulse which made Zeniff desire to remain longer in the home of this rural father who seemed so familiar with the mysteries of what he termed the Gospel. But the only motive that was evident to Zeniff that morning was the desire to punish with a belief in his death the two who had lost him in the forest.

The boy flattered himself that he had yet to meet the person who could refuse him anything; and he did not fail to make good his opinion of his powers that day with the kindly people among whom chance—or something greater—had thrown him.

As the days of his stay with his new acquaintances lengthened into weeks, and the weeks became months, he found each hour more to interest him and inspire admiration for his associates.

Each one had an appointed task, and performed it with an eagerness that was a revelation to the son of Om the 'white handed.' And he was equally surprised at his own liking for manual labor and the smoothness with which the work of the large estate was performed.

In the few hours a day that were given over to leisure, for study and



"I HOPE THAT SOME DAY YOU CAN FORGIVE ME—AND FORGET."

recreation, new worlds were opened to Zeniff. No matter whether he were in the company of Benjamin in field or forest, or whether he were awkwardly trying to assist Remaliah with her spinning, or whether he sat with the family in the cool, soft dusk out of doors listening to the quiet voice of the man who stood at the head of them

all; he was sure to learn some truth that he had never dreamed of before, or hear a lesson of practical value in life drawn from some apt comparison, or find in the clear brook, the song of the bird, the colors of the sunset sky, the strength of a woolen thread, or the clusters of the stars, an expression of the wisdom and virtue and

mercy of God. The smallest children taught him, and even when the novelty of the life wore off, he felt no twinge of homesickness or remorse at the grief of his home people at his long absence.

But one night, puzzling over the reason why Mosiah was so different from his own father, he wandered out into the garden and came upon Remalia. She was stooping over a half blown rose that had been stung by an insect and was drooping; and half under her breath she was singing a sad little melody.

Putting his arm about her shoulders with the familiarity of a brother, Zeniff playfully inquired, "What has lent that pathetic quality to the voice of so sweet a maiden on such a wonderful evening?"

For a moment Remalia stood passively with his arm around her, and he fancied that she trembled slightly and leaned closer against him. Then with a quick movement, and a passion that was strange in her, she flung herself away from him, catching the stem of the drooping rose and tearing it from the bush unmindful of the thorns, and answered tensely, "Benjamin asked me what I thought of you, and when I answered that I consider you the handsomest and most fascinating man I have ever known, he told me why you lost your way the day he brought you to us, and said there was no doubt that the girl you dreamed about that day

was as much more beautiful than I as the red rose is brighter than the white. Then he showed me this flower, and compared the bee that has eaten out its heart with a love that can never be returned. I have been wondering whether or not I could conquer the insect myself, with your presence still in the home, or whether it would be safer to ask father to send you away."

As Zeniff gazed at the girl and the white rose she held out to him, he saw in his imagination the radiant beauty of another.

"The red rose—and the white," he repeated meditatively, then with his eyes on Remalia's soft gray ones he added slowly, "I am sorry, Remalia. I did not think of the possibility you suggest. You seemed to me as a dear sister, and I tried to make you care for me as a brother. I could never forget —"

"Yes, tell me her name," the girl said softly, as with a little gesture of weariness she let the rose fall to the ground.

"Her name," answered Zeniff, almost with reverence, "Her name is Velma. You need say nothing to your father. I leave tomorrow, when Benjamin takes the produce to market. I hope that some day you can forgive me —and forget."

"I shall try," she answered simply, as she turned and left him.

(To be continued.)

Requirement

We live by Faith, but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living, tenderness and human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge nor sacrificial knife,
But the calm beauty of an ordered life
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm—rooted in the faith that God is Good.

—Whittier.

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

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SALT LAKE CITY, - DECEMBER, 1921

Is There a Santa Claus?

[Editorial from the New York Sun 1897]

We take pleasure in answering the communication below, expressing at the same time our great gratification

that the faithful author is numbered among the friends of the *Sun*:

"Dear Editor: I am eight years old. Some of my little friends say there is no Santa Claus. Papa says 'If you see it in the *Sun*, it's so.' Please tell me the truth: Is there a Santa Claus?—Virginia O'Hanlon, 115 W. 95th St."

Virginia, your friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be done which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours, man is a mere insect, an ant, in his intellect, as compared with the boundless world above him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no child-like faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The external light with which childhood fills the world would be extinguished.

Not believe in Santa Claus! You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys at Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The

most real things in the world are those that neither men nor children can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders there are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world, which not the strongest men, nor even the united strength of all the strongest men that ever lived, could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah! Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! he lives and he lives forever. A thousand years from now, Virginia; nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

The Power of Christ

"Jesus Christ the same yesterday, today, and forever."—Heb. 13:8.

One day, when Jesus was in the coasts of Tyre and Sidon, a woman of Canaan came to Him, crying piteously, and beseeching Him to have mercy upon her, and to heal her daughter, who was possessed of an evil spirit. Now, the woman was a Gentile, and Jesus had not been sent to minister to the Gentiles, but to "the lost sheep of the houses of Israel," or, in other words, the Jews.

At first Jesus did not pay any attention to the cries and entreaties of the woman. But notwithstanding this, she would not give up, but kept on pleading with the Lord. In this she has set us a splendid example. If our prayers are not answered at once, we should not stop praying, but should continue to plead with the Lord, and

we can rest assured that in His own due time He will answer our righteous petitions.

The Lord's disciples became annoyed at the woman's pleadings, and they said to Jesus, "Send her away, for she crieth after us." But the woman would not go away. She went up to Jesus "and worshiped him, saying, Lord, help me." Then Jesus turned to her and said, "It is not meet to take the children's bread, and cast it to dogs." Here was a severe test of the woman's faith. This was a hard saying, for one of the worst comparisons that a Jew could make of a Gentile was to compare him to a dog. But even then the woman's faith in the Lord was not shaken. She did not feel offended at what the Lord had said. She told the Lord that He had spoken the truth; that the children's bread should not be given to dogs; but she added, "Yet the dogs eat the crumbs that fall from their masters' tables." The woman's answer, coupled with her great faith, touched the heart of the Savior, and He said, "O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

In this incident there is clearly shown the power of sincere and unwavering faith. Because of the woman's faith in Christ the evil spirit which had taken possession of her daughter was overcome and the afflicted one was set free. We also behold the marvelous power of Christ, whose word is sufficient to heal all manner of disease, to deliver people from the power of Satan, and even to raise the dead to life again.

The truth we wish to impress upon the youth of Zion is this: that Jesus Christ is "the same yesterday, today, and forever;" that there is the same power in His name today that there was in former days, and that He is just as ready and as willing to bless those who have faith in Him, and who are humble before Him, as He was

when He was on earth. In proof of this we will relate an incident which took place a few years ago, when President Charles W. Penrose presided over the European mission. One of the missionaries who labored under President Penrose tells the story thus:

"A gospel tract was left one afternoon at a home in Liverpool. The lady of the house read the tract and was very favorably impressed with the contents. The first principles and ordinances of the gospel were set forth in plainness, and a brief account of the restoration of the gospel given. The lady was somewhat surprised when she read that the Latter-day Saints "believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc." She had been taught that these spiritual gifts had been given in the days of the early apostles to assist in the establishing of the gospel; but that after the gospel had been established in the earth they were done away with, being no longer necessary.

"Some weeks later the lady's youngest child became very ill. The services of a skilled physician were secured, but the child, instead of getting better, grew worse. Then the child's mother remembered what she had read in the tract some time before, namely that the Latter-day Saints believe in the gift of healing. She requested her husband to go at once to the headquarters of the mission and invite some of the elders of the Church to come and administer to the child. President Penrose appointed two of the missionaries to go and attend to this work. One of the brethren reminded the president that the family did not belong to the Church. "That makes no difference," was the reply. "These people have shown faith in the Lord, and in His servants, and it is your duty to comply with their request."

"The brethren went to the home and administered to the child. The next day, on the advice of President Penrose, they paid another visit, and prayed for the little sufferer. A week went by, with no improvement whatever in the child's condition. One evening," the missionary says, "I felt impressed to go and see the little girl. I found her—so it seemed to me—at the point of death. I expected her to pass away any moment. The doctor came in, looked at the child, then turned to the mother and said, 'There was no use of you sending for me. I cannot do anything for the child. Can't you see that she is dying?' He turned and left the house, feeling very much annoyed at having been called from a party of friends, with whom he was having a good time.

"As soon as the doctor had left, the mother of the child said to me, 'My child is not going to die. Last night I saw you in a dream, kneeling by your bedside, praying for my little girl, and I was told that through the prayers of faith, and the ordinance of the gospel, my child would be restored to health. Please administer to her again.'

"The woman spoke the truth, for the previous evening, before retiring to rest, I knelt down at my bedside and offered up a prayer to God in behalf of the child. I administered to the little one. I called at the home the next morning, and, to my great delight, found a remarkable improvement in the child's condition. She speedily recovered, and in less than a month was playing in the street with other children, a veritable picture of health."

And thus we see the power of the Lord made manifest in these latter days the same as it was in former times, for Jesus Christ is "the same yesterday, today, and forever."

TOPICS *of the* TIMES

By J. M. Sjordahl

THE ARMAMENTS CONGRESS

On Nov. 12, the international congress on the future policy of the great world-powers in eastern Asia, and incidentally on limitation of armaments, convened in Washington. That was the momentous event of the hour. By its success, or failure, the future course of the world either toward peace and progress, or toward war and destruction, will be determined.

It is idle to speculate at this time on the probable results that may be obtained; but a brief statement of the present situation may be made.

Our government demands: (1) that the integrity of China be recognized; (2) that the "open-door" policy be accepted; (3) that the Anglo-Japanese alliance be terminated.

Great Britain would probably break off the alliance with Japan, if an equivalent for it were offered. In fact, Lloyd George not long ago suggested an Anglo-American-Japanese agreement as a substitute, but, of course, our government cannot form "permanent alliances" with any "portion of the foreign world"—to quote the exact words of George Washington—without breaking with its established policy.

The attitude of France, as outlined by Premier Briand, is one of fear for what may happen when Germany and Russia are in a position to assert themselves again. She, therefore, insists on the right to arrange her affairs with a view to her own protection. Her delegates have come here, to listen and to express opinions, but not to bind the country to any policy contrary to what they conceive to be required to insure safety. Without

doubt, however, the French delegates will side with those of the United States on all questions pertaining to China, as will, I believe, Italy.

Japan will be then, practically, isolated. It is thought that she would modify her claims to special rights in China proper, provided she were given free hand in Manchuria and Mongolia, but that would not be accepting the "open-door" doctrine as understood by our government.

There is another difficulty connected with this. China is divided. The government of the southern republic, located, until recently at Canton, has declared that it will oppose any plan for the settlement of the affairs of China at Washington. In the face of that declaration, what can the conference do?

THE PLAN FOR NAVAL RESTRICTION

At the opening session Secretary Hughes proposed that the United States, Great Britain, and Japan agree to scrap 66 capital ships—the United States, 30; Great Britain, 19, and Japan 17—and to cease naval construction for ten years, except as far as necessary to replace ships twenty years old. The proposition caused surprise, but it met with no opposition. Within three months after the conclusion of such an agreement the United States would have eighteen capital ships. Great Britain twenty-two and Japan ten. Tonnage of the three nations, respectively, would be 500,650, 604,450 and 299,700.

MORAL STATUS OF THE WORLD

It is not pleasant to dwell upon the moral confusion of the world, but it is

one of the prominent signs of the times and cannot be ignored. Within the past few weeks assassins have tried to take the life of our ambassador in Paris, as a protest against the conviction of a couple of anarchists in this country for murder. So widespread is the spirit of lawlessness. According to discoveries made by the New York police, there are professional murderers who kill at so much a case, and this may account for such attempts as that on the life of the American ambassador as a protest against conviction. The Bulgarian war minister has been slain, and the life of the Japanese premier has been snuffed out by the knife of an assassin. Emperor Charles has endeavored to precipitate another war, in central Europe, as if the last was not enough, and has been sent to a lonely island, as was once a greater man than he. Labor strikes have been threatening to strangle industry all over the world, and add to the existing distress.

A special feature of the day is the increase in the number of suicides, and, what is most pathetic—the appalling number of cases of self-destruction among children. The figures, as published, show that in the first half of the present year, 4,527 men committed suicide in the the United States, as compared with 1,810 in 1920; 1,982 women this year, as against 961 last year; 214 boys in 1921, compared with 88 a year ago; 293 girls, as against 137 in the corresponding period of 1920. And thus it goes—immorality and dishonesty form the greater part of the daily news budget of the press.

REVOLT AGAINST AUTHORITY

The cause of it all is found in the general revolt against almost all law. Solicitor General James M. Beck, in a recent address before the American Bar Association, said:

"The very foundations of the great and primitive institutions of mankind—

like the family, the Church, and the State—have been shaken. Nature itself is defied. Thus, the fundamental difference of sex is disregarded by social and political movements which ignore the permanent differentiation of social function ordained by God Himself."

That is what is the great trouble today. A large part of the world is in revolt against God, seeking happiness in the mad struggle for wealth or the insane rush for amusement instead of in the unassuming performance of duty, and the result is that neither life nor property is safe.

OPPOSITION TO ZIONISM

The Zionists are meeting unexpected obstacles to their colonization in Palestine. The native Arabs see in those endeavors a menace to their rights, and they have sent a delegation to Washington, to register a protest with our government against the turning over of the country to the Jews. The children of Ishmael against the children of Isaac! Some of the so-called Christians, too, have declared that they will not live under a Jewish government, and the pope of Rome, it is said, has protested against Zionist activities in the Holy Land.

A GENERAL ROME-WARD MOVEMENT

This reminds us that the head of the Roman church has considerable political influence, though he claims to be a prisoner in the Vatican. Before the war, the pope had diplomatic relations with only a dozen governments. Now he has such relations with twenty-five. At the outbreak of the war, in 1914, Great Britain sent a special mission to the Vatican. This is now a permanent legation. Holland sent a mission in 1915. It has remained and will stay. France has resumed full ambassadorial relations, and that has raised "the world-position of papacy to such a height that the world cannot help noticing it."*

*L. J. S. Wood in the "Atlantic Monthly."

The German embassy has replaced the Prussian legation, and Belgium, Chile, Brazil, and Peru have raised their legations to the higher rank of embassies. So far, the United States has not joined the procession to the papal throne. We have no diplomatic relations with the Holy See, though we have an apostolic delegate here, who is the personal representative of the pope. Italy, like America, has no representation at the Vatican.

THE MILLENNIUM NOT POSTPONED

The movement toward Rome and the apparent triumph of the great world church is one of the significant signs of times, but it is not a sign that the beginning of the Millennial reign of our Lord has been postponed and is yet far off. If we study the eighty-eighth section of the Doctrine and Covenants we learn that there is a

long time between the trumpet blast of the first angel, who proclaims the doom of Babylon (v. 94) and that of the sixth angel who announces her final fall (v. 105). Between these two events there are the redemption of the spirits in prison, resurrections and judgments, and the entire Millennium. The fall of Babylon precedes immediately the proclamation that the work of the Redeemer is "finished." (v. 107), when the angels shall be crowned and the saints be given the inheritance in celestial glory. The Millennium may, for aught we know, be very near at hand. President Young said on one occasion:

"A great many have thought that every person will then be in the Church, but that will not be the case. There will be as great variety in religious belief as there is now * * * but the kingdom of Jesus will triumph and the laws of that kingdom will be made in accordance with the revelations" ("Journal of Discourses," Vol. 5, p. 330).

Christmas Eve

'Tis Christmas Eve—

My little lad is full of joy tonight—
His heart a-thrill with Santa thoughts,
His happy eyes a-light.

With visions of the morrow's morn,

And gifts upon the tree—
It takes me back to boyhood,
When I was just as he—

A happy-hearted romping lad,

Life-leaping through my veins,
Impatient of the lazy clock,
That held old Santa's reins.

But now—ah, well I'd give a deal,

That running clock to stay,
I sometimes long to make its wheels
Bring back those childhood days.

Yet, no—within my laddie's joy,

I'll find a sweeter bliss;
No childhood happiness of mine,
Was equal to his kiss.

—Howard R. Driggs.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

ANNA DITTMER.

Moderato con espressione.

8 ft solo stop in right hand.

Legato mp

8 ft stop. Or aeolian harp, played 2 octaves lower in left hand.

SACRAMENT GEM FOR FEBRUARY 1922

While of these emblems we partake
In Jesus' name and for his sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude

8 ft stops both hands.

mp

poco rit.

CONCERT RECITATION FOR FEBRUARY, 1922

Amos 3:7: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

Uniform Fast Day Lesson for February

Subject: Why do I believe that the prophecies concerning this people will be fulfilled?

Suggestions to teachers:

For a year special topics have been assigned for the Uniform Fast Day lesson. Where consistently followed, teachers report that the lessons have been successful. The same plan will be followed this year, varying the subjects.

What is needed is undoubtedly better preparation on the part of class and teacher. The lesson should invariably be assigned a week in advance that the class may think about it. Teachers should also make special preparation on it. No outline is given because it is not designed to take away from it the spirit of testimony which too formal a treatment would likely do.

The lesson topic for February may be made very inspirational. The Latter-day Saints in the matter of prophecy believe that God still takes a lively interest in the affairs of His children. If anything momentous is going to happen, He tells His people in a general way what is going to take place that they may prepare to meet it. He is like a wise parent who ordinarily allows a child to take its course but who, when the child may be helped through parental foresight, tells it the results of future happenings such as might come about through skating on thin ice, exposing one's self to disease, or making a fortunate investment. If ordinary man can with limited vision foretell what is to happen, God with infinite foreknowledge can predict all that it is well for us to know.

We believe that the prophecies concerning this people will come to pass because already many inspired utterances of our leaders have been fulfilled. If teachers have at hand Roberts' "A New Witness for God," Vol. I, Chapters 20-24 will give them all the needed material. The Prophet Joseph prophesied concerning the Civil War (Read Doc. and Cov. Sec. 87). Twenty-nine years after the prophecy, it in part was literally fulfilled.

On August 6, 1842 the Prophet wrote: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains. Many would apostatize, others

would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." The present state of the Church is the glorious fulfillment of this splendid prophecy.

Other leaders since the Prophet's day have uttered inspired prophecies. We know of Heber C. Kimball's prophecy uttered soon after the Pioneers reached Utah, concerning how cheap goods would be in Salt Lake City. The gold rush fulfilled it.

With such evidence who can doubt the inspiration of our leaders! Surely we cannot doubt that prophecies still unfulfilled will come to pass.

Some of the greatest are contained in our tenth Article of Faith: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this [the American] continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory." Furthermore, we believe that Palestine will indeed be the gathering place of the Jews (Ezek. 11: 16-20). The great Zionist movement is even now bringing this to pass. The Millennium with its thousand years of peace will come (Rev. 20:2, 3).

Will we as a people believe in it and help to bring it about?

COURSE OF STUDY FOR 1922

Kindergarten: "Sunday Morning in the Kindergarten," second year.

Primary: "Bible and Church History Stories."

First Intermediate: Second year, "Young Folks Bible Stories." Fourth year, "Ancient Apostles."—David O. McKay.

Second Intermediate: Second year, "Book of Mormon." Fourth Year, "What Jesus Taught."—Widtsoe.

Theological: Second Year: "Great Biblical Characters." (Using the Bible and Beacon Lights of History.) Advanced: "Articles of Faith."—Talmage.

Parents: "Practical Problems in Parenthood."—Juvenile.

Teacher-Training: Principles of the Gospel.

Sunday School Conventions, 1922

Sunday School Conventions will be held in the following Stakes on the dates and at the places named. Those Stakes not listed will be included in the Group Auxiliary Conventions to be scheduled at a later date.

January 8, 1922: Cottonwood and Granite, at Granite Stake Tabernacle.

January 15, 1922: Box Elder, at Brigham City. Alpine, at American Fork.

January 22, 1922: Nebo, at Spanish Fork. North Davis and South Davis, at Kaysville.

January 29, 1922: North Weber, Ogden and Weber, at Weber Normal College.

February 12, 1922: Salt Lake and Ensign, at Barratt Hall.

February 19, 1922: Pioneer, at Pioneer Stake Hall.

Liberty, at Barratt Hall.

February 26, 1922: Cache and Logan, at Brigham Young College, Logan.

March 12, 1922: Jordan, at Jordan High School.

March 19, 1922: Utah, at Brigham Young University, Provo.

Suggestions

The hours set for the meetings of the convention have been found by experience to be generally the best, but in some cases it may be necessary to adjust them to conform to the railroad timetables. Stake Superintendents in stakes where such an adjustment may be deemed necessary are advised to take the matter up with the General Secretary with the view to securing the approval of the General Board to the change.

Stake Superintendents, without any further notice, should at once consult with their respective Stake Presidencies, get their approval of the holding of these conventions and enlist their aid in making them a success.

Responsibility

The Stake Superintendent in which the convention is scheduled to be held is requested to assume the responsibility and take the initiative in making the necessary arrangements for the convention. He should call a meeting of the other Stake Superintendents at which they should cooperate in planning for the convention.

A special invitation should be extended by the Stake Superintendent to the Stake Presidency, members of the High Council appointed to Sunday School work and

all the Bishoprics within the Stake, to attend the Convention.

Convention Secretary and Roll Call

The Stake Superintendents should appoint one secretary to be in charge. A detailed statement showing the attendance and percents by stakes, wards and departments should be prepared by the convention secretary in time for it to be given by the Stake Superintendent at the afternoon assembly as provided for in the program. To secure this, kindly provide printed or mimeographed slips to be furnished the members attending the convention as they enter the main assembly room at the morning session. These slips should provide headings for the name, office, department, ward, and stake. If possible, they should be filled out and collected as the individual enters the main assembly. If this is not practical, the slips should be gathered up in the class room at the morning session. The convention secretary should see to it that these slips are collected and recapitulated as noted above. No roll should be called in the departments, on account of lack of time.

In the afternoon a standing demonstration of attendance of wards and stakes will be called for while the record of attendance at the morning session is being read.

Music

A special feature of this convention will be the division in the general assembly of the officers and teachers into parts—soprano, alto, tenor, and bass, for the purpose of demonstrating four-part singing. It is suggested that the stake superintendency advise all officers and teachers in the stake of this innovation. Placards should be displayed, or some other definite means adopted, to indicate the space to be occupied by each part, and the ushers should direct all members to the places where their particular group is to sit. As some parts, the soprano for example, will need more space than some of the others, it is suggested that the stake chorister have the chorister of each school make a survey of his school in order to determine the approximate number to provide seats for in the general assembly. It will then be a more simple matter to arrange the room required for the different parts, which should be done in advance of the convention hour.

Special music should be provided for part of the afternoon session as noted in the program.

Where a General Board member representing the music department is present at the convention all music should be given under his direction, but the convention chorister and organist should be well prepared on all of the songs and instrumental music called for.

The General Board will provide a sufficient number of pamphlets containing the words of the opening and closing songs and the words and music of "Far, Far Away" to be used in the four-part demonstration, to supply each convention. These will be forwarded by parcels post, or delivered by the visiting members in time for the morning session of the convention.

Program

9 to 9:45 a. m.—Stake Board Meeting.

To be attended by Stake Presidencies, members of the High Councils appointed to Sunday School Work, Bishoppers, and Stake Sunday School Boards.

Song: "O Thou Rock of our Salvation" (D. S. S. Songs, No. 20.)

Subjects for discussion:

1. Cooperation of Sunday School officers and teachers with Stake and Ward Authorities.

2. The Sunday School's relation to teacher-training work.

General Assembly

10 to 10:40 a. m.

To be attended by Stake Presidencies, members of High Councils appointed to Sunday School work, Bishoppers, Stake Sunday School Boards and all Sunday School officers and teachers.

(Convention to be divided according to parts—Soprano, Alto, Tenor and Bass—for the purpose of demonstrating four-part singing. See general instructions.)

1. Congregational singing, "O, Say What is Truth." (D. S. S. Songs, No. 6.)

2. Prayer.

3. Song, "Far, Far Away." (D. S. S. Songs, No. 81.)

Demonstration of four-part singing under direction of General Board Members.

4. Topic.

6. Instructions and separation into departments at 10:40.

SUPERINTENDENTS' DEPARTMENT

10:45 to 12:30.

I. Relation of the Superintendency to the Course of Study.

a. Preliminary:

1. Selection of competent teachers.

2. Securing textbooks.

3. Making Juvenile Instructor available.

b. Follow up.

1. Supervision of teaching.

2. Monthly report and business meeting.

3. Union meetings.

4. Teacher-Training meetings.

5. Occasional clinics.

II. A Solution of the Problem: How to get textbooks into the hands of pupils. Local superintendent. Discussion.

III. Basis for the selection of Sunday School teachers. Local superintendent.

a. Discussion.

Dismissal.

2 to 3:10 p. m.

Subject: The Uniform Fast Day lessons.

SECRETARIES' DEPARTMENT

10:45 to 12:30 a. m.

Secretarial Problems

1. The Secretaries Department in Union Meeting.

a. Present and Future Programs. Stake Secretary.

b. Discussion.

2. The Secretary and the Juvenile Instructor.

3. The Keeping and Revision of Rolls.

4. Parents Class Statistics.

5. The Sunday School Census.

6. Reports.

7. Dime Fund Percentages.

8. Miscellaneous.

2 p. m. to 3:10 p. m.

The Business of Being a Secretary

1. The Object of Secretarial Work.

2. Its Relation to Sunday School Management.

3. Qualifications Essential to Secretarial Success:

a. Conversion to the work.

b. Mastery of Details and Methods.

c. Clerical Skill.

d. Foresight.

e. Reliability.

f. An Eye for Opportunities.

g. Application.

4. Compensations.

CHORISTERS AND ORGANISTS' DEPARTMENT

For Choristers Alone

10:45 to 12:30 a. m.

Topic: Four-Part Singing.

I. Its Value in Musical Expression.

1. Melody.
2. Harmony.

II. Means Necessary to its Achievement.

1. Division of school into parts, soprano, alto, tenor and bass.
2. Classes may need to be divided in order to make this possible.
3. Kindergarten and primary classes should not be divided, and should be seated near soprano part, as they naturally sing soprano.

III. Cooperation Necessary for its Introduction.

1. Consent of stake and ward superintendency.
2. Assistance and cooperation of local officers and teachers.

IV This plan of four-part singing is optional, not obligatory, but the General Board urges that it be given a trial in wards where conditions are favorable.

Topic: How may the message of our songs be made vital?

I. Analysis as a Means of Developing Thought-Content.

II. Appreciation of Thought-Content as an Assistance to Memory.

III. Memory Necessary if Thought-Content is to Have Permanent Value.

For Organists Alone

10:45 to 12:30.

Subject: Organ Technic.

I. How to Conduct the Monthly Class of "Course for Organists."

1. Where to hold it.
2. The class-leader; his qualifications; his duties.
3. Those who should belong.
4. The two books every member should possess.
5. The practice necessary on the organ.
6. How the piano may be utilized.
7. Active participation of all organists in the class.

II. Material to be Studied.

1. The construction of the organ; how the tone is produced; the bellows; the knee swells; the stops.
2. Legato touch and the repeated tone.

3. Principles of organ fingering; finger substitution.
4. The sustained tone.
5. Connecting chords.
6. Organ "accent."
7. Hymn playing; solo accompaniments.
8. Sacramental music—the prelude and the postlude.
9. Marches.
10. Analysis of various organ pieces with instructions in registration.

III. Discussion.

Note: A good organ must be provided for this department.

Choristers and Organists Conjointly

2 to 3:10 p. m.

Topic: Preparation and Cooperation.

I. Preparation:

1. For choristers:

- a. General musical requirements.
- b. Personal qualities for leadership.
- c. Knowledge of material to be presented.
- d. Occasion and method of presentation.

2. For organists:

- a. General musical requirements.
- b. Special training as organist, (review the morning's work in this department).
- c. Mastery of music to be played.
- d. Study of new music for all occasions.

II. Cooperation:

1. In preparation:

- a. Regular services.
- b. Fast Sunday.
- c. Special occasions.
- d. Singing practice.
- e. Study of new song for presentation.

2. In Sunday school:

- a. Songs.
- b. Practice.
- c. Marching.

III. Opportunities for Cooperative Preparation.

1. Union meetings.
2. Teacher-training meetings.
3. Special appointments.

IV. Application of Divisions I, II, and III. Led by General Board Member, Using Department as the Sunday School.

Note:—A good organ and plenty of song books should be provided in this department.

PARENTS' DEPARTMENT

10:45 to 12:30.

Subject: Course of Study, 1922.

Text: "The Prayer of Parenthood."
(This acknowledgment and appeal to be in matter and scope substantially as follows:)

The Prayer of Parenthood:

I thank Thee, O God, for being;
For **What**, and for **Why** I am;
For wedded companionship without end;

For a life blended with the lives that through me come.

Help me, O God, to know these lives as they are:

To companion them each day and hour,
To live before them that faith that carries on, and on—even toward divinity.
That mine may be that joy unutterable—

A sweet uplifting presence to each life through mine

And unto Thee be all praise forever.
Amen.

Topical Outlines Based on Text

(24 Lessons—2 per month)

Division I—Acknowledgment

(Months of January, February and March. Six lessons.)

Topic 1. The Gift or the Glory of Existence.

Topic 2. The Meaning and Purpose of Existence.

Topic 3. The Marriage Pact.

Topic 4. Offspring a Blend of Parent.

Division II—Appeal (Months of March to October inclusive.)

Lessons 7 to 9 inclusive.

A study of the boy and girl.

Lessons 10 to 19 inclusive.

Agencies and conditions which make for the social and religious life of boys and girls.

Division III—Individual Appeal and Summary

(Months of November and December—Four Lessons.)

Lessons 20 to 23 inclusive.

Parents direct unconscious influence upon their children.

Lesson 24—General Summary.

2 to 3:10.

Continuation of morning subject, and discussion of Uniform Fast Day lesson.

10:45 to 12:30.

**THEOLOGICAL DEPARTMENT—
SECOND YEAR**

10:45 to 12:30.

1. Talk by Stake Board Member or Local Teacher—Ten Minutes.

Subject: "Teaching Old Testament Characters as Individuals."

See Juvenile Instructor for November as to nature of course.

1. Discussion—thirty minutes.

2. Development of the subject "Abraham" by class discussion led by General Board Member—forty-five minutes.

3. Intermission.

2 to 3:10.

Summary of work of three conventions.

a. The "How to Teach."

b. The "Whom to Teach."

c. The "What to Teach."

Discussion led by General Board Member.

**ADVANCED THEOLOGICAL
DEPARTMENT**

10:45 to 12:30.

1. Subject: Articles of Faith—Joseph Smith—10 minutes. Local Member.

2. The Text: Articles of Faith—by Talmage—10 minutes. Local Member.

3. The First Article of Faith. A discussion—45 minutes. General Board Member.

4. Discussion on the aims, ideals, and purposes of this course—20 minutes.

2 to 3:10.

Summary:

How to teach.

Whom to teach.

What to teach.

A discussion, led by General Board Member.

**SECOND INTERMEDIATE
DEPARTMENT****Second and Fourth Years**

The department should be divided into two sections for the morning work; one section to be composed of second year workers and the other section of the fourth year workers.

In each section the discussion would be practically the same, the idea being to sell our course to the teachers of our department.

10:45 to 12:30.

Subject: The course of study for 1922

1. The need for this course.
2. The aim of the course.
3. Its adaptability.
 - a. To the boys and girls.
 - b. To the problems of the adolescent period.
4. An analysis of the course.
5. An analysis of one particular lesson.

2 to 3:10.

1. Summary of the work of the a. m. session, to develop the thought: Our course of study for 1922 meets the needs of the boys and girls.
2. The uniform Fast Day lesson.
 - a. (Object) Purpose.
 - b. Appropriate opening exercise.
 - c. Teachers' responsibility for minorizing the concert recitation, etc.
 - (1) Matter.
 - (2) Method.
 - (3) Results.

FIRST INTERMEDIATE DEPARTMENT

Second Year

10:45 to 12:30 a. m.

Subject: Bible Stories.

The Influence of a Life

As illustrated in the lives of:
Enoch — Unselfishness — Community Service.

Noah—Righteousness insures survival of human race.

Abraham, the Friend of God; through whom all nations of the earth are to be blessed. Obedience the first law of heaven.

Rebekah—The woman of inspiration.
Jacob—Father of the Chosen People of God.

Joseph—The dreamer whose dreams came true.

Moses—The deliverer and lawgiver.

Ruth—The symbol of devotion and fidelity.

Samuel—The Prophet and maker of kings.

David—The shepherd, the musician, the king, the psalmist.

From the above make selection for each convention of characters yet during the year to be studied illustrating the influence of a great man or a great woman on the destinies of our race.

2 to 3:10.

General subject: Uniform Fast Day lessons.

1. "What does the preparation of a Fast Day lesson involve?" 5-minute paper by Stake Board Member. Discussion.
2. Development of Fast Day lesson, led by General Board Member.

FIRST INTERMEDIATE DEPARTMENT

Fourth Year

10:45 to 12:30 a. m.

Subject: Ancient Apostles.

Entering into a course of study of "Ancient Apostles" by David O. McKay outlined for the First Intermediate Department for the year 1922, we ask the Teachers to take a survey of the course as a whole and determine on an objective to be reached in presenting it. As an aid we suggest that a general theme be kept in mind that each lesson as outlined and presented may have a bearing on that general theme. It is designed that our Department work in the coming conventions show how the lessons may be used. Accordingly, we suggest a general objective for our work for 1922 as follows:

The development of "Faith in the Hearts of the Children in the Principles of the Gospel and in the Divine Organization of the Church,"—keeping before them the thought that "Virtue and Honorable Actions are the stones by which we build the mansions of Character." ("Since it is difficult, if not impossible, to teach morality and doctrine without personality, wise teachers will always keep in mind that persons, settings, actions and conversations used in these lessons are only a means of teaching truths and principles of conduct that will contribute to the moulding of a God-like character in their boys and girls.")

Lesson 11, "A True Leader and Valiant Defender," and Lesson 24, "In Another School," will be used to demonstrate to the teachers attending the conventions how our lessons may be used.

Teachers will be expected to survey the course beforehand, studying these two lessons in particular and prepare themselves with text book, pencil and paper for the taking of notes in the department.

2 to 3:10 p. m.

General Subject: Uniform Fast Day lessons.

1. 5-minute paper, "What does the preparation of a Fast Day Lesson involve?" By Stake Board Member, 3, Discussion.

2. Development of Fast Day Lesson led by General Board Member. Stakes to be notified of subject.

PRIMARY DEPARTMENT

10:45 a. m.

Song: "Is there anything that I can do?"

Topic: The General Board's Viewpoint of the 1922 Course of Study.

- I. Stories from the Life of Christ.

a. Ideals and Objectives.

1. Divinity of Christ.

2. His sacrifice.

3. Teachings applicable to primary children.

b. Illustrations.

- II. Stories from Church History.

a. Ideals and objectives.

1. The divine calling of Joseph Smith.

(a) Called and ordained of God.

(b) Taught the same principles as Jesus taught.

2. Teaching applicable to Primary children.

b. Illustrations.

Song.

Benediction.

2 to 3:10 p. m.

Song.

Prayer.

Topic: The General Board's Viewpoint of the 1922 Course of Study.

- III. The Uniform Fast Day Lesson.

a. A fundamental truth.

1. It must be adapted.

2. Time devoted to it.

b. Illustrations.

Round Table Discussion.

Recapitulation.

KINDERGARTEN DEPARTMENT

10:45 to 12:30.

Discussion of subject matter for the day.

- I. Gathering of wraps with care.

- II. Song Practice.

a. How to teach.

b. What to teach.

c. Why we teach.

- III. Prayer.

a. Atmosphere.

b. Purpose.

c. By whom.

- IV. Rest Period.

a. Correlation.

b. Why.

- V. Memory Work.

a. Kinds.

b. Presentation.

c. Purpose.

- VI. Lesson.

a. Aim of

1. Jesus and children. Text Matt. 19:13-15.

2. Book of Mormon Revealed, Church History, Vol. 1, pp 6-13.

b. Approach to lesson.

c. Application.

- VII. Song—"Have I Done Any Good in the World Today?"

- VIII. Benediction.

2 to 3:10.

Song—"Kind and Heavenly Father." Prayer.

Discussion of subject matter contained in Course of Study for the Year.

a. Reverence.

b. Respect for those in authority.

c. Fast Day topics.

GENERAL ASSEMBLY

3:20 p. m.

1. Congregational singing, "Improve the Shining Moments." (D. S. S. Songs, No. 53.)

2. Standing roll call by Stakes if conjoint convention, and by Ward if single stake convention, the superintendent to report number enrolled, the number present, the number accounted for, and the schools having an actual attendance of 100 per cent.

3. Topic: "The Teachers' Opportunity."

4. Special music.

5. Remarks.

6. Congregational singing, "Lord We Ask Thee Ere We Part." (D. S. S. Songs, No. 49.)

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

A Lesson in Vigilance and Accuracy

To all Secretaries: See question 8 on the back of the Ward Annual Report form, and question 20 on the back of the Stake Annual Report form. There is an error in the year stated on these forms. On the Ward form it is 1919, but should be 1921. On the Stake form it is 1920, but should be 1921. Please correct these errors. Some vigilant secretaries, acting upon advice heretofore given, studied the forms carefully, detected the errors in due time to correct them and to make their reports entirely accurate. Such a habit of vigilance and such a desire for accuracy are secretarial virtues.

Sunday School Census

Plans for taking the Sunday School census should be well under way. Corps of census takers should be organized and other details should be well in hand by now. Secretaries are urged to follow this matter up with the Superintendents and do their best to "put over" this important bit of work.

The Annual Report

The Annual Statistical Report for 1921 will be due from Ward Secretaries to Stake Secretaries on January 10, 1922 and from Stake Secretaries to the General Secretary on January 20, 1922. This Annual Report, as no other bit of work secretaries do, distinguishes them as efficient or inefficient. The Ward Secretaries are depended upon for the truthfulness of the report, its real virtue. They alone can make it truthful by making it accurate in every detail. The Stake Secretary may do no more than guarantee its mathematical accuracy by making the Stake report consistent with itself and a true recapitulation of the Ward reports. If the Ward reports fail to truthfully reflect the records of the local school, the Stake report will not be truthful. The very heart of this matter is accuracy.

If a report tells only part of the story, it is as deceptive as a falsehood.

The report should be completed and sent to the Stake Secretary promptly on the due date, to insure its being of maximum usefulness. A financial statement, from which can be read warnings

of impending dangers or sources of possible retrenchment and security, is good for nothing, if furnished an employer by his accountant, after the employer's struggle in ignorance of the true condition of his business to failure. The secretary worth his weight in gold is the one who, besides being scrupulously accurate, wastes neither his own time, nor anyone's else, but is prompt in making reports. Benjamin Franklin said: "Dost thou value life, then do not squander time, for that is the stuff life is made of." Another writer has said that time is so valuable that if one takes another's unduly, he takes his life.

The prudent, efficient secretary, too, will have his work in such shape that the Annual Report can be compiled readily from it. So arrange your work, using the Quarterly Summaries, that it will not be necessary for you to do all the work incident to the Report between January 1st and 10th.

In brief:

1. Don't put off for tomorrow what you can do today.

2. Be accurate.

3. Be thorough.

4. Be neat.

5. Be prompt.

6. Read, understand and follow the instructions given on the report form for compiling the report. By doing so accuracy, promptness and neatness will be assured.

7. If you need help, apply to your Superintendency.

8. If you don't understand your work, or how to fill out the report, call on your Stake Secretary.

9. Note well the following instructions:

Secretaries should pay particular attention to columns 8 and 9 on the annual report forms. The two percents when added must not exceed 100 per cent. In answering question 2 be sure that only those members of the Theological Department under 21 years are included in the total. Question 16 calls for the entire enrollment of the Theological Department, irrespective of age. Questions 12 to 17 inclusive call for the entire enrollment of the departments whether members of the Church or not.

In making up the average percent of attendance for the year (column 18) in a ward where quarterly conference is held, the date of the conference may be eliminated.

In computing the average attendance in the Parents' Class for the year (column 20) add the weekly attendance for the year and then divide by the number of Parents' Class sessions held.

Revision of Rolls

In preparation for the New Year and as a consequence of information obtained from the Annual Sunday School Census, the Sunday School rolls must undergo revision. To secure an accurate net result, it is essential that all Sunday School records and rolls be kept according to uniform rules. For example, were there no such rule as the one that rolls should be revised but once a year and then under the direction of the Superintendency, the likelihood of Stake and General reports being inaccurate would be great, for the practice followed in one stake or ward might be to drop names from rolls after one month's absence. In such cases the per cent of attendance would be unduly high, because the rolls would be constantly whittled down to include only the regular attendants and the situation with regard to delinquents, though actually very critical, would not appear so and the showing would be misleading. As good reasons exist for other rules for the revision of rolls and consequently all the following rules must be followed strictly when the rolls are revised:

All rolls should be revised but once a year, and then under the direction of the Superintendency. This does not mean that the name of a pupil who has died, moved from the ward, or who absolutely refuses to attend Sunday School, (in which determination his parents support him) may not be taken from the rolls at any time, with the approval of the Superintendency. But names should not be removed from the rolls during the year for any other reasons.

Nor does this mean that a name of a pupil on the missionary roll may not be transferred to the active roll when the pupil begins to attend Sunday School and does so sufficiently regularly to assure the Superintendency that he will continue so to attend. Before the name of such a pupil is added to the rolls,

however it should be approved by the Superintendency.

When the rolls are revised for the New Year the names on the active rolls of pupils who have not attended during at least six months previous should be taken from the active rolls and placed on the missionary rolls, assuming, of course, that such pupils still reside in the ward.

The Sunday School Census may disclose the names of many Latter-day Saints, whose names are not on the active or missionary rolls, they having never been enrolled. The names of such as these should also be placed on the missionary roll. See May, 1921, Juvenile Instructor, page 245.

The Sunday School Census and the Ward Clerk's records of births and babies blessed are sources of names and other data for the revision of the Cradle Roll. This roll contains the names, ages, sex, parentage, and home address of all children in the ward under four years of age. This information is recorded on cards specially prepared, which are filed according to the age of the child in years and its birthday month. For greater detail, see August, 1921, Juvenile, page 420.

Parents' Class Roll

Since a weekly report of attendance in the Parents' Class including a report showing the number of members of the various quorums of the Priesthood in attendance and a statement of the lesson, is all in the form of statistics required of the Parents' Class, it is not necessary to keep a Parents' Class Roll. However, teachers may find one helpful in conducting the class or in doing missionary work.

Special report forms for Parents' Class Statistics can be purchased at a very nominal cost from the Deseret Book Company, Salt Lake City. Every secretary should have a year's supply at least on hand, and should provide the Parents' Class teacher with one each Sunday. For greater detail, see "Priesthood Classification," in the October, 1921, Juvenile, page 538.

Close up this year's work in a masterful way, and begin the New Year likewise.

"Glory to God in the highest and on earth peace, good will towards men."

MISSIONARY DEPARTMENT

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR FEBRUARY, 1922

Theological Department

Text Book: "Articles of Faith," Talmage.

February 5th. Uniform Fast Day lesson.

Subject. Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson for February as given in the Superintendents' Department.

This Fast Day lesson should be called to the attention of all classes a week before Fast Day, and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

February 12th. "The Atonement," Chapter IV, pp. 76-90.

February 19th. "Salvation," Chapter IV, pp. 90-97.

February 26th. "Faith," Chapter V, pp. 98-112.

Reference is made to the Theological Department of this magazine for teacher's helps.

Intermediate Department

Text Book: "What Jesus Taught," Widtsoe.

February 5th. Uniform Fast Day lesson. See Superintendents' Department for subject, references and suggestions, which should be adapted to the capacity of your children.

February 12th. Lesson 5. "The Special Witness of Jesus."

February 19th. Lesson 6. "Before there was an Earth."

February 26th. Lesson 7. "The Presence of Evil."

For references and lesson helps, see Second Intermediate Department of this magazine.

Primary Department

Text: "Stories from the Life of Christ," issued by the General Board.

February 5th. Uniform Fast Day lesson. For topic with references and suggestions for adaptation, see Primary Department, and Kindergarten Department of this magazine.

February 12th. Lesson 5, "The Flight Into Egypt."

February 19th. Lesson 6, "The Visit to Jerusalem."

February 26th. Lesson 7, "John and His Preaching."

Note.—Those schools conducting more than the classes named above should be following the regular course of the home schools, and should follow the lessons and take advantage of the helps given in the several Departments of this magazine.

A Sunday School in Germany

A glimpse into a Mission Sunday School in a foreign country should be not only interesting but inspirational as well to Sunday School workers at home. The following account of the visit of President Orson F. Whitney of the European mission and President Serge F. Ballif of the Swiss and German mission to the Hamburg Sunday School is given us by Secretary Thomas M. Wheeler in the September 15 issue of the Millennial Star:

"We left Cologne early Saturday morning, the 20th ult., and arrived at the beautiful city of Hamburg late in the afternoon. The following day three meetings were held. The morning session of the Hamburg conference, which was devoted to Sunday School work, was held in the City School Building, the afternoon and evening meetings in the Baus Gesellschaftshaus, a public hall which had been tastefully decorated for the occasion with flowers, flags and ferns. The Sunday School session proceeded in perfect order, without any announcement from the presiding officer. A girl, about thirteen years of age, opened the school with prayer, and another little girl from the primary department, in a few well-chosen words in English, welcomed President and Sister Whitney. Two other girls from the same department presented each of the visitors with a beautiful rose. We were not a little surprised on finding one hundred and eighty pupils in the kindergarten and primary departments, and two hundred and sixty in the theological class. We visited all the departments and were deeply impressed with the good work done in them. Although we could not understand the language, the illustrations were so perfect that we got the thread of the lessons. We had another surprise in the intermediate department, where we found a sixteen-year-old boy acting as a teacher and doing excellent work.

"On the return of the classes to the assembly room, songs and recitations were given, after which the visitors expressed their appreciation of the splendid welcome they had received."



CHORISTERS' and ORGANISTS' DEPARTMENT



Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

PRIZE SACRAMENTAL HYMN

The Church Music Committee recently offered a prize for the best composition—words and music—suitable for sacramental service. Out of nineteen contestants who wrote under fictitious names, enclosing their real names in separate sealed envelopes marked outside with their soubriques, the composition marked "Y-Z" was selected by the judges. Upon opening the sealed envelope under that name the winner was found to be our well known composer Evan Stephens. The composition is published in this department by permission of the Church Music Committee.

Special Fast Day Song for February

By all means, Choristers, select an opening song that fits closely the Fast Day Lesson. There is perhaps no better one than "Beautiful Words of Love." Explain in a few words that this song is chosen because it represents God as giving these beautiful words of love through his prophets to us, for our guidance.

COURSE FOR ORGANISTS

By Tracy Y. Cannon

Lesson III

Organ fingering.

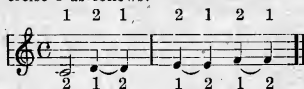
We have already found through study of the previous lessons that it is necessary for the organist to have a knowledge of the structure of the organ and a mastery of the "legato touch" as well as the ability to properly detach "repeated tones." We, now come to the subject of organ fingering. By merely following the principles of correct piano fingering one cannot play smoothly on the organ. It is therefore urged that all of you thoroughly master the fundamental principles of organ fingering so they may be applied in all your playing.

Substitution of one finger for another on the same key.

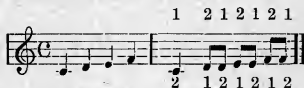
Because the tone ceases the moment an organ key is released it often becomes necessary to change from one finger to another on the same key while the key is depressed in order to perfectly connect the tone to the one that immediately follows. In substituting one finger for another be sure to hold the key with sufficient weight to keep it completely depressed, otherwise it will rebound and the tone will cease. In ascending passages in the right hand and descending

passages in the left hand a finger on the thumb side of the hand replaces a finger on the little finger side of the hand when substitution of fingers is necessary. When the direction is reversed the finger on the little finger side substitutes for the finger on the thumb side of the hand. (See Exercise 2, page 6, in Archer's Reed Organ Method.)

Exercises for finger substitution are found on pages 6 and 7 in the Reed Organ Method. Practice these exercises slowly and each hand alone until they are thoroughly mastered. The hands may then be combined but the tempo must remain slow. Exactness of attention to details at this stage of development is absolutely essential. Play the exercise in exact time and make all changes of fingers at some definite rhythmical point. For example, change the fingers in exercise 1 as follows:



Or, if the music is written in smaller note values, change as follows:



Sometimes it is impractical to change on the "beat" or "half beat." (See Exercise 1, page 7. Also continually listen to see if the tones begin and end at the right moment and in double notes if both tone begin and end simultaneously.

In Exercise 1, two fingerings are given. First practice the one nearest the notes and then the other one. The figure "5" over E in the second measure, right hand, should read "1."

Exercise 7 requires extreme care. The tied quarter notes as well as the half notes in the right hand must be held their full value. In order to substitute the fingers as suggested you should count four to each quarter note.

In Exercise 8 be sure to hold the whole and tied half notes their full value. This phase of organ technic is vital but requires much concentration to master it.

In addition to the exercises given in the book practice the following scale in sixths.

4 54 54 etc. 5 45 45 etc.
1 21 21 etc. 2 12 12 etc.

2 12 12 etc. 1 21 21 etc.
5 45 45 4 54 54

Communion Hour

Words and Music by EVAN STEPHENS.

Met. ♩ = 50. *mp*

1. The quiet, sol - emn hour Of our com - mu - nion sweet, Steals
2. The sacred pray'r and song, Fall sweetly on each heart; The
3. Our wand'ring thoughts draw nigh The blessed One who died, Des-

f *dim.* *mf*

o'er us with it's pow'r, As kneeling at His feet, We here do cov-
solemn tones pro - long The bliss such hours im - part: The blessed hours
cending from on high Here to be cru - ci - fied: To make the sin-

e - nant a - new, To serve Him and our faith re - new.
of sac - ra - ment, That hal - lows all of pure in - tent.
ner's pardon sure. He gave His life, a ran - som pure.

PARENTS' DEPARTMENT

Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

Course of Study, 1922

Text: "The Prayer of Parenthood."
(This acknowledgement and appeal to be in matter and scope substantially as follows:)

The Prayer of Parenthood:

I thank Thee, O God, for being;

For **What**, and for **Why** I am;

For wedded companionship without end;

For a life blended with the lives that through me come.

Help me, O God, to know these lives as they are.

To companion them each day and hour.

To live before them that faith that carries on, and on—even toward divinity.

That mine may be that joy unutterable—

A sweet uplifting presence to each life through mine

And unto Thee be all praise forever.
Amen.

Topical Outlines Based on Text

(24 Lessons—2 per month)

Division I—Acknowledgment

(Months of January, February and March. Six lessons.)

Topic 1. The Gift or the Glory of Existence.

Topic 2. The Meaning and Purpose of Existence.

Topic 3. The Marriage Pact.

Topic 4. Offspring a Blend of Parent.

Division II—Appeal (Months of March to October inclusive.)

Lessons 7 to 9 inclusive.

A study of the boy and girl.

Lessons 10 to 19 inclusive.

Agencies and conditions which make for the social and religious life of boys and girls.

Division III—Individual Appeal and Summary

(Months of November and December—Four Lessons.)

Lessons 20 to 23 inclusive.

Parents direct unconscious influence upon their children.

Lesson 24—General Summary.

Comment:

The general plan is to read the text (which will consume about 60 seconds)

before entering upon the discussion of the lesson. This will serve to preview, also review, the entire year's work at each sitting of the class.

As will be observed, the first division is theological in character and should present some of the most salient features of our religion. It will also lay the foundation and give a perspective to the more concrete, near at hand, and every day working material which should feature the second division.

Division II will take care of practical problems of parenthood.

The subject matter of Division III will recur to the matter of Division I and will weld together the work of the coming year with the three years just past.

The prayer form of the text is suggested in the belief that it will tend to strengthen the spiritual setting which we hope to emphasize in the coming year's work.

It also justifies a sweep of the whole field in a few words which is an essential toward the effort we are making to help them to see the end from the beginning. And incidentally, it may tend to increase the significance or import of what we have to say to put the text in the form and expression of prayer.

From the scope of the work we recognize that it is imperative that the choicest and most helpful of the matters relating to each topic must be selected.

The plan of two lessons per month is adopted to give opportunity for special or local work such as community movements, lecture courses, etc.

The topics assigned for the two Sundays per month will be found to provide plenty of material and scope for three or more lessons per month. So that the breaking up of the month's work into two or more lessons is at the option of those in charge of the work.

WORK FOR JANUARY AND FEBRUARY

Second and Third Sundays

THE PRAYER OF PARENTHOOD

Division I. Acknowledgment

1. "I Thank Thee, O God, for Being."

Special Topic.

The Gift and the Glory of Life.

Discussion.

The way of every life is flecked with shadows: little dim spots here and there to make brighter the light.

If there be a pitch dark spot it's off the road. Some have found such blackness at the brink of suicide cliff—but at no other place.

In direction life's trails are the same. But as we travel many of us don't track. Brother "front wheel" is out of alignment with brother "hind wheel," or vice versa; it depending on which wheel is complaining. Often both wheels are off the line laid by the engineer of life's way.

But curiously enough (and wisely) our life is first set in the spirit of adventure. The other side of the road appears smoother. The road to the right has more travel or the road to the left looks shorter. Anyhow, the road we are on is not what we were looking for.

Now, right here, what are we looking for? Why, success, of course.

And this teasing vision of success—what is it? Why, we know when we ask it. It's money—position—world power—world praise—things worth while—big stuff—being somebody. With emphasis on the last—being **somebody**.

What a beautiful, smooth yellow dented kernel of hope laid so eagerly in life's soil of expectancy only to crowd, push, grow, and tassel and then in the very milk of the ear to turn to smut!

Have you not seen it thus—and in so many lives—and in lives so eagerly and so industriously lived?

Soberly, we know this life is not a mere race-course for prizes. Yet for pomp, pelf, and power we would and we do bite the dust.

Will not some inspired soul hail us with the truth or placard our way with the sign—"Life is its own prize" and living is the highest glory of mankind. Happiness supreme is a clear consciousness of being. "Man is that he may have joy." Could anything be more simply or more sublimely put.

Life is the miracle of miracles. Life is not a means—it is the end itself. It is the very soul and the expression of a conscious eternity.

Why, men and women, do we proclaim the truth and act the lie? Why do we say living is subjective and every minute strive to make it objective? Why are we using our life simply as a runway to a grab fest.

Could there be anything more pitiful than the confession, "When I get what I'm after I'll begin to live." He who makes ready to begin to live is already dead. Getting ready to live is the after-

math of death and not the prelude to life.

The clink of the miser's first dollar dropped in his hoard chest is the death chime of his economic life.

So, the resolving of man to get his first and then—is the casting away of the very riches of life. Its sweetness has already turned sour. For he now swallows his sympathy lest it overflow. Real charity no longer creeps down to the finger tips. Service simply turns over upon itself. And love is too weak to leave its source. The once warm pulsating mass is but a crater.

But, we soothe our void with high resolves that when we're independent we'll take deep breaths. Then we'll feel the touch of others' joys and sorrows. Then we'll pose and write our check for O. K'd causes.

Poor mortals, do we not know that kinship's feel of need comes only while we yet need? That read joys of help come only while we pay for love tendered help with blessings?

In open frankness, what is that distant, cloistered fellowship that boasts, by published gifts, for sanctioned charities; as against that warm God-bless-you hand-clasp, or that hot loaf from her own hands, or big Jim's cheerful jolly that trembles on the edge of tears.

One is civic duty—the other, comradeship. One is social pride—the other, the fullness of being. One is an insulated soul where the remaining current of life grounds itself—the other, a soul uninsulated, dispensing service and picking up the heart-beats of mankind.

We thank Thee, O God, for being.

Questionnaire.

1. What would you say was the difference between living and existing?

2. What is usually meant by the expressions living well, living poorly; high life, low life; living simply, living extravagantly.

3. Name some essentials of living aside from the matter of food, clothing and shelter. Do those mentioned relate only to existence?

4. Would you say that the law known as "self preservation" relates only to matters of existence.

5. How does being a real social being effect you as an economic being? Is there a conflict between the economic and social self?

7. What is misleading in this statement? "What you make is what you save."

8. If consciousness is what we sense

and feel what do we mean by a full consciousness?

9. In making an audit of your consciousness what items would you expect to show a deficit?

10. Is there anything in what you conceive to be the Creator's plan that provides a recess period during which one might get ready to live.

11. What are the striking essential features of real living?

12. Is there such a thing as a rising and falling tide of life? That is, do we live more at the point referred to as the prime of life than before or after? What does the term "prime" refer to?

13. As a rule would you say that life here ever rises to a higher level than at the last full conscious moment preceding death.

14. What measures the volume and the quality of life?

15. From what viewpoint can the Latter-day Saint say that life is not the means—it is the end itself?

16. Why is any "self serving", course destructive of the choicest elements of life?

Special Topic.

What and Why I am.

1. What I am.

Discussion.

I am a single sole, individual being. Of me there is no double or duplicate, nor can I find any offending likeness. I am the original, non-copyable, never-made-again self.

I was not cast in a die, neither was I first laid out in blue print. I was just struck off by Almighty God.

In consciousness I am without beginning of days and in time, without end of years. I am an indestructible part of eternity itself.

There is nothing above me I may not reach. There is nothing below me to which I may not descend.

This world's great out doors is my playhouse and every man is my brother.

I can bring other souls into this being even as I myself was brought, and of my own kin by blood there may be no end.

The potential of the Universe is my legacy and the sonship of God my endowment.

I thank Thee, O God, for what I am.

Questionnaire.

1. What are the evidences of the single or individual character of self?

2. In what way does the truth of individuality contribute to our pride, our

confidence our ambition, our self-respect?

3. What as you see it justifies the statement that we were neither moulded or plotted?

4. Is "just struck off" an explanation offered in lieu of anything clearer?

5. Why are we unable to say other than that our consciousness is without beginning of days?

6. What justifies the thought that we are an indestructible part of eternity itself?

7. What is the reaction with human soul from the thought that there is to him no impossibility of achievement?

8. Distinguish boastful pride from a supreme confidence.

9. What limits the contribution to our life from the Creator's great out-doors? Is it a community, or a social, or a financial, or an individual or self-limitation?

10. What is it in our greater environment that comes to all of us without restriction of class condition, or shade of adversity?

11. What is it to be possessed of the potential of the Universe and why are we so frequently criticized for this belief?

Note:—In the above matters do not follow the usual trend toward wild speculation. Simple elementary truths may be pushed out into the mists of mystery until they are entirely lost to us.

Special Topic.

Why I am.

Discussion.

I am here on my way—on my way forward and up.

I am passing this way because to limitless achievement there is no other way; and in a progress so far and no farther I am not interested.

I am here bedded in the mass of the world physical that from its envelopment I may take strength—add refinement—and key my heart-strings to the chord of the infinite.

I am here to reach out for and to hold the lives to come; as other lives have reached out for and have held me.

I am here to revel in gladness by making glad.

I am here to work and to worship in my group and place.

I am here to breathe a love that serves and to serve that love might be. I am here to fulfil every urge to that goal—that climax of being—where ends are beginnings.

I thank Thee, O God, for what I am.

Questionnaire.

1. Explain why the one route of progress without end is by way of this life.

2. What is there in the ministers fling who said that "to say there is no top is to discourage every climber on the way up"? You might begin by asking yourself what is meant by "top" and at once you may see it is merely relative. Illustrate.

3. What is there in this life as you have met it and moved in it that all the time adds to your strength or stability and at the same time it has a tempering or refining influence?

4. What tones do you conceive as making up the chord of the infinite? How could you make sure your emotions were in harmony?

5. Explain in what way you are held to hold the lives that come to you?

6. What does working and worshiping in your group and place mean to you?

7. Show how it is essential to serve that love might be.

9. Why do we refer to the seeing of an end as a beginning as a climax of being? Or why does it appear to represent consciousness at the full? Gen. 1:31 might be used by way of illustration.

First Sunday, February, 1922**Uniform Fast Day Lesson**

Subject: Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson for February as given in the Superintendents' Department.

This Fast Day lesson should be called to the attention of all classes a week before Fast Day, and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

THEOLOGICAL DEPARTMENT

John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

Second Year—Great Biblical Characters

LESSONS FOR FEBRUARY.**First Sunday, February 5, 1922.****Uniform Fast Day Lesson**

Subject. Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson for February as given in the Superintendents' Department.

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Second Sunday, February 12, 1922.

Abraham—His growth to manhood and his call.

Genesis, Chapters 12-14.

Abram—so called at first—was the son of Terah, a descendant of Shem of the

eleventh generation. The tribe of Terah lived at first among the mountains of Southern Armenia—north of Assyria. Terah migrated to the plains of Mesopotamia, and settled in Ur of the Chaldeans. Ur was a wonderful and splendid city and stood high in art, science, and social culture. The people were pagan, as was Terah. Here in this splendid city, amid paganism, Abram was born and reared. And here he grew to manhood. John Lord, speaking of the difficulties Abram must have had in growing up to receive the commandments of God, says: "With the growth of cities (at that time) and the power of kings, idolatry increased and the knowledge of the true God declined." But nevertheless, Abram grew up to know God, so that when God called him to leave his home and people that he might the better serve Him, he responded without hesitation.

It must have meant a great deal to Abram to gather his small party together and go out forever from Ur to the land of Canaan to which God led him, but the faith of Abram was fixed and what his Father demanded he did with-

out questioning.

The great inspiration that comes to us from a study of Abram's life is due to the fact that while he was so righteous in his life that God deigned to talk with him, still like us, he was altogether human, as is evidenced by the fact that while in Egypt, because of famine in Canaan, he stooped to deceit because of fear of bodily injury.

Immediately thereafter, upon his return from Egypt, we find him rising to a sublime height when he gives Lot his choice of country in these words: "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren.

"Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. 13:8, 9.

And again follow him in the pursuit of the captors of Lot and his rescue of Lot and his family and flocks and herds and, most wonderful of all, his utter disregard of reward.

Do the large cities of today, more than the country, tend toward godlessness?

Does the boy and girl have more opportunity to grow up in a fear of God in the country than in the large city? Why?

Third Sunday, February 19, 1922.

Abraham's Blessings

Genesis, Chapters 14 to 18.

It was while Abram was returning from his rescuing Lot that he met Melchizedek, King of Salem, and received of that Priest "of the most high God" a blessing which conferred upon Abram the Priesthood after the order of the Son of God, or the Melchizedek Priesthood. Abram lived a long time and experienced much before the great authority of that Priesthood was conferred upon him. Does it come so hard-earned to us of this day? Do we live lives to merit the gift before it comes to us? Do we magnify our calling after we have received the high office this Priesthood affords us?

God's love of Abram was constantly manifest in the many blessings promised Abram at almost every stage of his life. These blessings are but promises made by the Father to all of his children who serve Him in faith and humility.

Sarai, Abram's wife, had been barren, as a result of which Abram had gone

far in life without children, which grieved him very much. Fatherhood being an essential to the realization of the promises made to Abram, he felt to even complain at times. Sarai, appreciating his feeling, gave him Hagar her Egyptian maid and to him Ishmael was born. Later Abram was promised a son by Sarai, a promise the significance of which he could not grasp, and here again he shows the human element even in his great faith, but his Father overlooked his weakness, blessed him again and changed his name to Abraham.

His great love for his fellowmen is shown in his endeavor to save Sodom from destruction. He secured from God promise after promise of saving it if Abraham would but find ten righteous souls in Sodom, but all to no avail.

Does Priesthood make a man bigger and better? What is the effect upon one who receives the Priesthood and fails to honor it?

Fourth Sunday, February 26, 1922.

Abraham as a Father

Chapter 22.

In Abraham's journeys among pagan tribes he was apparently fearful for himself because of his wife, and this fear each time brings Abraham to deceive those among whom he has come. In this how humanly human Abraham proves himself.

Next we see Abraham as a real father, for Sarah, whose name has been changed from Sarai, bears him Isaac. His joy was unbounded, but this did not last long, for he was soon called upon to make some disposition of Hagar and Ishmael. He was disposed to keep her near and it was only at command of God that he sent them forth that they might the better serve the purposes of the ruler of all.

The supreme test of Abraham's faith came when he was commanded to offer Isaac as a sacrifice. Oriental in his customs and beliefs he had the right as head of the family to do with his son as he saw fit. He had the power over his wife and children of life and death. His moral sense was not shocked, but his parental affection was almost overcome. In the test given him it was not sufficient that he should offer the sacrifice as soon as commanded. For three days he wandered on and on to the altar of sacrifice in the mountain to which he was directed, and by his side walked his beloved son whom he was to offer. Could man be subject to much

greater test? And yet he took every step commanded of him up to lifting the knife that would end his son's life. Was ever greater faith evidenced?

Recapitulation. Abram overcomes the environment into which he was born and in which he was raised. God calls him from home and loved ones and from a realm of art, science and cultured society, to Canaan. He responds. He is added upon. He is given the Priesthood. Humanly human he stoops to fear and his faith waivers in God's promises. Yet in the great test of faith he rises to the sublimest heights of obedience.

Which is stronger and of most value to the world, the world-made man or the God-made man? Give reasons.

Advanced Theological

Text: "The Articles of Faith," *Talmage*.

Uniform Fast Day Lesson

Subject. Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson for February as given in the Superintendents' Department.

This Fast Day lesson should be called to the attention of all classes a week before Fast Day, and the assignment

should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, February 12, 1922

Chapter IV

Subject: The Atonement, pp. 76-90.

Note.—This chapter is divided into two lessons though the two subjects are almost inseparable. The teacher will outline each part of the chapter into a lesson choosing the part of the questions and notes that apply to each subject.

Third Sunday, February 19, 1922

Chapter IV

Subject: Salvation, pp. 90-97. See note above.

Fourth Sunday, February 26, 1922

Chapter V

Subject: Faith, pp. 98-112.

- I. Nature of Faith.
- II. Belief, Faith, Knowledge.
- III. The Foundation of Faith.
- IV. Faith a Principle of Power.
- V. A Condition of Living Faith.
- VI. Faith Essential to Salvation.
- VII. A Gift of God.
- VIII. Faith and Works.

SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

LESSONS FOR FEBRUARY

First Sunday, February 5, 1922

Uniform Fast Day Lesson

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Note.—As it is desired that the students should read the Book of Mormon through during the year, they should read the first two Books of Nephi this month. These outlines are based on those books.

Second Sunday, February 12, 1922

Lesson 5. Lehi, Leader to the Promised Land.

Memory Gem: The Lord giveth no commandment unto the children of man,

save He shall prepare a way for them that they may accomplish the thing which He commandeth them.

Problems for Students: Compare the Call of Moses; the Call of Lehi, and the Call of Brigham Young.

- I. Social life in Jerusalem 600 B. C.
 1. Prosperity of the people.
 2. Form of government.
 3. Wickedness of the people.
- II. Lehi's ministry.
 1. His preachings and faithfulness.
 2. His discouragement.
 3. His acquaintance with other prophets.
 4. His vision and testimony.
 5. Message rejected; Jews seek his life.
- III. Lehi's great call.
 1. Departure into the wilderness.
 2. His family—wife and four sons.
 3. Their sacrifice.
 4. Their journey.
 - a. How.
 - b. Where.
- IV. Command to secure the sacred records.
 1. Difficulties to be overcome.
 - a. Feelings of the mother.
 - b. Opposition of older brothers.
 2. Unsuccessful attempts.
 - a. Laban's refusals.
 - b. His selfishness and deceit.
 3. Murmurings of older brothers.
 - a. Rebuked by an angel.
 4. Nephi's great faith in God's help.
 - a. Guided by the Spirit.
 - b. Kills Laban—Why.
 - c. Secures the plates.
- V. Return to camp.
 1. Zoram accompanies them.
 2. Rejoicing and thanksgiving.

Problems for Students: Compare the Call of Moses; the Call of Lehi; and the Call of Brigham Young.

Third Sunday, February 19, 1922

Lesson 6. The Journey to the Promised Land

Memory Gem: Adam fell that men might be; and men are that they may have joy.

- I. The Sacred Records.
 1. Scriptures.
 2. Genealogy.
 3. Their future usefulness.
 - a. Knowledge of the Gospel.
 - b. Educational influences.
- II. Second return to Jerusalem.
 1. Ishmael and family join colony.
 2. Purpose.
 3. Incidents of the journey.
 - a. Nephi mistreated.
- III. Lehi's dream of the iron rod.

1. Various features and their meaning.

- a. Spacious field.
- b. Tree of life—delicious fruit.
- c. The filthy river.
- d. The iron rod.
- e. The spacious building and mocking multitude.

IV. The journey to the sea.

1. The Liahona.
2. The broken bow.
3. Building a ship.

V. Crossing the ocean.

1. Misconduct of elder brothers.
2. Great storm causes repentance.
3. Arrival in the promised land.

VI. Lehi's character.

1. His faithfulness.
 - a. In Jerusalem.
 - b. On the journey.
 - c. His visions and prophecies.
 - d. Instructions to his family.
2. His love for his family.
 - a. His patience and solicitude for Laman and Lemuel.
 - b. He encourages Nephi and younger children.
 - c. Blesses all before his departure.
3. His great influence on posterity.

Problems for Students: Consider in how many ways the sacred record was useful to the Nephites.

Fourth Sunday, February 26, 1922

Lesson 7. Nephi, Founder of a Nation

Memory Gem: I, Nephi beheld the pointers which were on the ball that they did work according to the faith and diligence and heed which we did give unto them.

I. Description of himself.

1. Born of goodly parents.
2. Large in stature—athletic.
3. Educated in learning of the Jews.

II. Nephi's obedience to and respect for his parents.

1. Makes two journeys to Jerusalem at their request.
2. Heeds the teachings of his father.
3. Seeks and gets the same visions.
4. Makes wooden bow and gets food at their request.

III. His attitude to older brothers.

1. Suffered patiently their opposition.
 - a. In going after the plates.
 - b. In returning for Ishmael.
 - c. In breaking his bow.
 - d. In building a ship, etc.
2. He explains to them the scriptures.
3. He explains his visions encouragingly to them.

4. He readily forgives their harshness.
- IV. His faithfulness to God.
 1. He never murmurs.
 2. He seeks and gets visions of the future.
 - a. The holy virgin.
 - b. Christ's birth and ministry.
 - c. The discovery of America.
 - d. The American revolution.
 - e. Others for future fulfillment.
 3. His many prophecies.
 - a. The ministry of Christ.
 - b. The opening of this dispensation.
 - c. The wars of his own people.
 - d. The final distinction of the Nephites, etc.

Problems for Students: In what ways can I profit by the examples and teachings of Nephi? What trait in Nephi do you admire most? What great principle is illustrated in the action of the Liahona?

Fourth Year—"What Jesus Taught"

LESSON FOR FEBRUARY

First Sunday, February 5, 1922

Uniform Fast Day lesson

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Second Sunday, February 12, 1922

Lesson 5. The Special Witness of Jesus

It would be a fitting introduction to the lesson to illustrate what a witness is—for example: We may be witness to an accident, to some wonderful phenomenon in nature, to some heroic act. Our senses tell us that a certain thing has happened in our presence. The teacher may question the class as to some things to which they have been witnesses.

When this idea of "witness" has been fixed in their minds, the class may proceed to develop this lesson, showing that different people as well as the Holy Ghost were witnesses to Christ's divinity.

It will be profitable to discuss the mission of the Holy Ghost and the benefits that come to those who enjoy its presence; but to attempt to describe the Holy Ghost in minute detail, is, we believe, of no profit whatsoever.

There are many excellent passages for memorizing. Be sure to select one for drill in the class.

Today is a good time to have all the memory gems recited that they have thus far acquired this year.

Third Sunday, February 17, 1922

Lesson 6. Before There Was An Earth

The story of Jared and his brother is one of the most illuminating in all sacred history concerning the physical make-up of the Father and of the Son. Get the right setting to the story and let the class give the details. Observe carefully that they reach a proper conclusion. If, then, they accept the doctrine that the Savior lived before He came here, proceed to show how all of us enjoyed that same former existence. The stories are told in this chapter. Get the class to speak freely their own thoughts on the subject. Select the best memory gem bearing on this subject, giving chapter and verse.

Fourth Sunday, February 26, 1922

Lesson 7. The Presence of Evil

Can you present to the class that magnificent impressive scene in Heaven when both Jesus and Lucifer stepped forth with their individual plans for the saving of mankind? Dwell upon it. Picture the principals. Tell of the division among the spirits, some favoring the plan proposed by Jesus; some following Satan. The fall of Satan and his angels was the result of their own act, in which they exercised free agency—choice between good and evil.

From every-day life you can bring out from the boys and girls the thought that men grow through opposition, difficulty, trials. Evil is necessary to prove our genuineness. In nature, the story is everywhere told. The violent winds only make the sturdy oak dig its roots the more deeply.

The final impression seems to be that evil is to be overcome and not to be submitted to.

Conclude with the parable of "The Sower" which some class member should read or give.

Select your memory gem bearing on free agency.

FIRST INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Bible Stories

LESSONS FOR FEBRUARY, 1922

By Wm. A. Morton

Sunday, February 5

Uniform Fast Day lesson

Uniform Fast Day Lesson

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Sunday, February 12

Lesson 4. Cain and Abel

Genesis 5:1-17. Moses 5:16-42.

"Lead us not into temptation, but deliver us from evil." (Matthew 6:13.)

Two Sons Are Born to Adam and Eve.

—After a time God gave Adam and Eve a son. They named him Cain. They were very happy, as all fathers and mothers are when a baby comes to their home. They did not think for a moment that this little one, who had brought to them such joy, would, in years to come, bring to them sorrow that would almost break their hearts.

Later, another baby came. He was named Abel. The boys grew up, and when they were old enough they began to work. Cain became a farmer. Abel had a flock of sheep, and he became a shepherd.

Adam and Eve Teach Their Children.

—Adam and Eve taught their children about God and about the wonderful things He had done. They told them about the creation of the world and about the beautiful Garden of Eden in which they lived. They taught them about the tree of knowledge of good and evil, the fruit of which God had forbidden them to eat. But they had broken God's holy law, and by doing so had been driven out of the garden in-

to the lonely and dreary world. Adam taught his sons to offer sacrifices to God, as the Lord had commanded.

Cain Yields to the Temptation of Satan.—Abel was a faithful son. He lived a righteous life, and because of his righteousness the Lord blessed and prospered him. Cain, however, was just the opposite. He was wayward and rebellious; he rejected the counsel of his parents and refused to keep the commandments of the Lord.

There are two spirits in the world, one persuading people to do good, the other tempting them to do evil. The Spirit that prompts people to do right is the Spirit of God; the other is the spirit of the evil one. When children are tempted to disobey their parents, to tell falsehoods, to steal, to break the Sabbath, or to do any other wicked thing, they may know that they are being tempted by the evil one, for the good Spirit, the Spirit of God, does not tempt children to do such things. The reason why there is so much wickedness in the world is because people are yielding to the temptations of Satan, to him who tempted Adam and Eve in the Garden of Eden.

Cain yielded to the temptations of the evil one, and Satan had great power over him. His parents talked with him, and pleaded with him to forsake his wicked ways and to turn unto the Lord. But their pleadings, instead of softening his heart made him more angry and rebellious.

One day Satan said to Cain: "Make an offering unto the Lord." If Cain had been wise, he would have known that Satan was trying to lead him astray. The Lord had taught Adam how to make sacrifices and offerings unto Him, and Adam had taught his sons. So Cain did not need Satan to teach him.

Abel's Offering Accepted, Cain's Offering Rejected.—Nevertheless Cain listened to Satan, and did as the evil one told him. He prepared an offering of the fruits of the ground and presented it to the Lord. Abel brought a lamb from the flock and offered it as a sacrifice to God. The Lord accepted Abel's offering, but the offering of Cain He would not accept.

This should have taught Cain a les-

son—that the life he was living was not pleasing in the sight of God. He should have felt sorry because of the sins he had committed; he should have repented and prayed to God to forgive him and to restore him to His divine favor. But he did none of these things. On the contrary he became very angry.

The Lord said to Cain: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." The Lord also said to Cain: "Satan desireth to have thee; and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire.

Cain Murders his Brother Abel.—But Cain would not listen to the counsel of the Lord. He listened to the voice of the evil one and became his servant. He hated Abel, because the Lord had accepted his offering. One day when the two brothers were in a field together, Cain struck Abel and killed him. Instead of feeling sorry because of the terrible crime he had committed he rejoiced. He said to himself: "I am free; surely the flocks of my brother falleth into my hands."

Cain's Punishment.—While no mortal knew what Cain had done, there was one in heaven who had seen the terrible deed—the Lord. No one can hide his sins from him. The Lord said to Cain: "Where is Abel thy brother?" Cain answered: "I know not: am I my brother's keeper?" The Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

Cain told the Lord that Satan had tempted him; that he had told him to kill his brother; and then all that Abel had would be his. He also told the Lord that he was angry because He had accepted Abel's offering and had rejected the offering he had brought to Him. Then Cain cried out: "My punishment is greater than I can bear. Behold, Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me.

The Lord told Cain that if anyone should harm him he would be punished. And the Lord put a mark on Cain, so that whoever met him should know him, and should know that he had forbidden anyone to harm him.

Cain married one of his brother's daughters, and they, with a number of others, went off and settled in another part of the country.

Questions

What were the names of the two sons of Adam and Eve?

What was Cain's occupation? What was Abel's?

How did Cain and Abel learn about God?

Why did Adam and his sons offer sacrifices and offering unto the Lord?

What did the sacrifices represent?

What kind of an offering did Cain make?

What was Abel's offering?

Why did the Lord accept Abel's offering?

Why did He reject the offering made by Cain?

What may we learn from this?

How did Cain feel after the Lord had rejected his offering?

What terrible crime did he commit?

How was he punished?

How may we overcome the temptations of the evil one?

Repeat the prayer Jesus taught His disciples.

Sunday, February 19

Lesson 5. The Flood

Genesis 5-9. Moses 6-7

"The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." (Romans 6:23.)

1. Adam and Eve blessed with a Large Family.

a. Another son born to Adam and Eve.

b. He is named Seth.

c. Other sons and daughters.

2. Death of Adam and Eve.

a. Adam lived almost 1,000 years.

b. Adam and Eve die.

c. Penalty for partaking of the forbidden fruit.

3. Enoch and His People.

a. Many people in the world.

b. Majority of them wicked.

c. The Lord determines to punish them.

d. Enoch and his people beloved of

- the Lord because of their righteousness.
4. "The City of Zion."
 - a. Built by Enoch and his people.
 - b. Condition of the people in "The City of Zion."
 - c. Zion and its people taken up to heaven.
 5. Noah and His Family.
 - a. Members of Noah's family.
 - b. Noah and his family righteous before God.
 - c. The Lord threatens to destroy the wicked.
 - d. He promises salvation to Noah and his family.
 6. Noah Commanded to Build an Ark.
 - a. Description of the ark.
 - b. Purpose for which it was built.
 7. Noah a Preacher of Righteousness.
 - a. Noah pleads with the people to repent of their wickedness.
 - b. His labors are in vain.
 - c. The people continue in their wickedness.
 - d. Noah and his family enter the ark.
 8. The Flood.
 - a. Rain from heaven.
 - b. The people try to save themselves.
 - c. All flesh outside of the ark destroyed.
 9. Noah and His Family Leave the Ark.
 - a. After forty days and nights the rain stops.
 - b. Noah sends forth a raven.
 - c. A dove is sent forth.
 - d. The earth becomes dry.
 - e. Noah and his family leave the ark.
 - f. Noah offers sacrifices.
 2. The Tower of Babel.
 - a. The people of Shinar decide to build a tower.
 - b. Object in building the tower.
 - c. The Lord decides to stop the work.
 - d. He confounds the language of the people.
 - e. The people are scattered.
 3. The Jaredites.
 - a. Jared and his people.
 - b. How the Lord answered the brother of Jared's prayer.
 - c. Promise of the Lord to the Jaredites.
 4. Camp Beside the Sea.
 - a. The Jaredites at Moriancumer.
 - b. At the command of the Lord they construct eight barges.
 - c. No light for the vessels.
 - d. A remarkable answer to prayer.
 5. The Jaredites in the Promised Land.
 - a. On the great ocean.
 - b. Favored by the winds.
 - c. Arrival in the promised land.
 - d. The Jaredites thank and praise the Lord.
 - e. The Jaredites destroyed because of wickedness.

Questions. What was the name of the son which the Lord gave to Adam and Eve in place of Abel, who was killed? Who was Enoch? What was the name of the city that Enoch and his people built? Why was it named Zion? What became of Zion and its people? What was the condition of the people in the days of Noah? What did the Lord tell Noah He was going to do? How was Noah and his family saved? What did the wicked do when the flood came? How might they have saved themselves? What do the Scriptures teach concerning sin?

Sunday, February 26

Lesson 6. The Tower of Babel

Genesis 11:1-9. Ether 1-3

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matthew 7:7.)

1. Separation of the People.

Questions. For what purpose did the people of Shinar decide to build a tower? How were they prevented from doing so? Why was the tower named "Babel?" After the dispersion of the people where did certain colonies settle? What were the people called who were brought by the Lord to this land? Why were they called Jaredites? Why did the Lord not change their language? How did the brother of Jared obtain light for the barges? How was Joseph Smith's first prayer answered? How have you been blessed because of that prayer? Tell how your own prayers have been answered.

Fourth Year—Lives of the Ancient Apostles

First Sunday, February 5

Uniform Fast Day lesson

Subject. Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson

for February as given in the Superintendents' Department.

This Fast Day lesson should be called to the attention of all classes a week before Fast Day, and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Second Sunday, February 12

Lesson 4. A Special Witness

Text: Luke 6, 8; Mark 5, 6; Matt. 10: 5-42.

Aim: (1) One must conscientiously believe the truth before he can convince others of it. (2) Faith is a mighty power over sickness and even death. (3) To the sincere believer in Christ, death has no fear.

1. Special Calling of an apostle.
 - a. A special witness.
 - b. Meaning of "Apostle."
2. The Twelve Chosen.
 - a. Circumstances.
 - b. Names.
 - c. Peter's place.
3. At Matthew's Feast.
 - a. Jairus' plea.
4. The Afflicted Woman.
 - a. Her faith.
 - b. Jesus' response to touch of faith.
 - c. Peter's remark.
 - d. Made whole.
5. In Jairus' Home.
 - a. Little daughter dead.
 - b. The mourners.
 - c. Jesus offers comfort.
 - d. The maid restored.
6. The First Missionaries.
 - a. Their labors.
 - b. Death of John the Baptist.
 - c. Their return.
 - (1) The miracle of five loaves and two fishes.

Application: How can faith best be developed? Give specific duties in life of child.

Note.—The Hem of the Garment.

The Jews regarded the border or hem of their outer robes as of particular importance because of the requirement made of Israel in earlier days that the border be fringed and supplied with a band of blue, as a reminder to them of their obligations as the covenant people. The desire to touch the hem of Christ's robe may have been associated with this thought of sanctity attaching to the hem or border. Talmage's "Jesus the Christ," pages 346 and 347.

Feeding Five Thousand.

Read Talmage's "Jesus the Christ," pages 333, 334, 335.

Third Sunday, February 19

Lesson 5. Peter's Faith Tested

Text: Matt. 14; 15-33; John 6.

Aim: A genuine faith in Christ remains firm in spite of the actions of men or the tempest of temptation.

1. Faith.
 - a. Sincere faith.
 - (1) Not easily swayed.
 - b. Jesus eager to instill true faith.
 - (1) Grieved when people do not possess it.
 - (a) His retirement for prayer.
2. A Tempestuous Sea.
 - a. Jesus sees disciples battling with waves.
 - b. Jesus walks upon water.
 - c. Peter's faith.
 - d. Peter's doubt.
3. The Sermon on the Bread of Life.
 - a. Why the people sought Jesus.
 - b. People reject Christ.
 - c. Jesus appeals to Twelve.
 - (1) Peter's assurance.
 - (a) Belief and knowledge.

Note.—Watches of the Night.

The Jews had adopted the Roman order of four watches in the night, each lasting three hours. The fourth watch was the last one and extended from three until six a. m.

It was at this time of the night when Jesus walked on the water of the Sea of Galilee to rescue the apostles who had been out in their boat in the storm all night.

Make plain to the children the meaning of the passage: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you."

Fourth Sunday, February 26

Lesson 6. Peter's Testimony

Text: Matt. 15:21-39, 16.

Aim: A testimony of the Gospel is the very foundation of the Church of Christ.

1. At Tyre and Sidon.
 - a. Reason for this tour.
 - b. Miraculous manifestations.
 - (1) The Syro-Phoenician woman.
 - an.
 - (2) The deaf man healed.
 - (3) Four thousand fed.

2. The Leaven of the Pharisees.
 - a. Jesus' warning.
 - b. The Disciples' lack of understanding.
3. At Caesarea Philippi.
 - a. Jesus' question.
 - b. The Disciples' answer.
 - c. Peter's memorable testimony.
 - (1) "Blessed art thou."
 - (2) Given the "keys."
 - d. Jesus foretells death.
 - e. Peter's blind zeal.
 - (1) Rebuked.

Application: Determine what a child may do to obtain testimony of the Gospel. Purity of thought obedience, prayer, service, etc.

Note.—This can be made a very interesting and important lesson. Important because of the necessity of everyone knowing for himself that this Gospel is true. The signs and miracles that Peter witnessed were to strengthen his faith—to increase his testimony, not to convert him.

Tyre and Sidon.

Tyre was the wealthiest and most powerful city of Phoenicia built by the Sidonians on the east coast of the Mediterranean Sea. It was the scene of sieges by the armies of the Assyrians, Nebuchadnezzar and Alexander the Great at various times. Part of the city was built on an island which was afterward connected with the mainland. On its site now stands the poor and small village of Sur.

Sidon was located about 23 miles north of Tyre on the Mediterranean Sea. It was the metropolis of Phoenicia. The period of its greatest prosperity was from 160 to 1200 B. C. During that time it was more or less under the supremacy of Egypt. Christianity early found a home here but later it came under Moslem rule.

A glance at the map will show that these cities are not far from the Sea of Galilee.

PRIMARY DEPARTMENT

Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

LESSONS FOR FEBRUARY, 1922

First Sunday, February 5, 1922

Uniform Fast Day Lesson

Subject. Why do I believe that the prophecies concerning this people will be fulfilled.

Reference: Uniform Fast Day Lesson for February as given in the Superintendents' Department.

This Fast Day lesson should be called to the attention of all classes a week before Fast Day, and the assignment should be carefully made. A few thoughts to stimulate thinking during the week should certainly be given.

Topic: "Why do I believe that the prophecies concerning the future of this people will be literally fulfilled?"

Note: In the Primary Department, since a regular lesson must be given the first Sunday of each month, the Fast Day Lesson should be brief—not to exceed ten or at most fifteen minutes. The

teacher should therefore have it well prepared, each step in mind and with spirit put over one principal thought. The outline that follows will suggest such a thought.

Reference: Superintendents' Department of this issue.

Aim: Our Heavenly Father can tell what is going to happen to his people and will do so to help them if they are faithful.

Memory Gem: "We Thank Thee, O God, for a prophet, to guide us in these latter days."

Picture: The Prophet Joseph.

Outline: We need to know what is coming. God reveals it to his prophets. If we follow it, we shall be helped. When you want to do something that might harm you, mother knows before you do it that it is not for the best. If you do it when she tells you not to do so, what may happen? If she tells you not to go skating on the ice when it is thin, what would you do? Why? If she told you to

go to Grandmothers because Grandmother had something good to give would you go? Of course you would because you know mother knows what will happen.

Just so with our Heavenly Father. He knows what is going to happen and tells us through His prophets what to do. He told the Prophet Joseph Smith that this Church was going to move west to the beautiful land we live in. The people believed this and so we have our beautiful homes. Our Heavenly Father also told the Prophet Joseph that a great war was going to come. The people would not believe this. So the war came and many people were killed because they did not believe the Prophet of the Lord.

Who is President of our Church now? He is our Prophet. If he tells us to do anything, how should we respond?

Lesson 16. A Woman's Faith

Text: Matt. 9:20-22; Mark 5:25-34.

Aim: We may receive blessings through our own faith even though we do not declare it to others.

Memory Gem: "Daughter, thy faith hath made thee whole."

Outline:

- I. Jesus on his way to bless the sick—the throng.
- II. The woman—sick for twelve years.
- III. Her faith.
 1. What she believed.
 2. What she did.
- IV. The healing.
 1. Cured instantly.
 2. Jesus' question.
 3. Jesus' recognition of her faith.

Second Sunday, February 12, 1922

Lesson 17. Jesus Raises the Daughter of Jairus

Text: Mark 5:21-44; Matt. 9:18-26; Luke 8:40-56.

Reference: Weed's "A Life of Christ for the Young," Chapter XXXI.

Aim: Jesus has power over death.

Memory Gem: "Fear not; believe only, and she shall be made whole."

Pictures: "Raising the Daughter of Jairus" (Hofmann); "Raising of Jairus' Daughter" (Richer).

Outline:

- I. Jairus.
 1. Ruler of Synagogue.
 2. His petition to Jesus.
- II. Jesus goes with Jairus.

1. An incident on the way.

2. The message.

3. Jairus' assurance.

III. The Miracle.

1. Jesus accompanied by Peter,

James, and John, in Jairus' home.

2. The sorrowing friends.

3. Jesus' words.

4. "Her spirit came again."

Third Sunday, February 19, 1922

Lesson 18. Jesus Raises Lazarus from the Dead

Text: John 11:1-45.

Reference: Weed, Chapter LI.

Aim: Jesus Christ has power over death.

Memory Gem: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

Pictures: "Christ in the home of Mary and Martha" (Hofmann). (See Lesson 29): "Raising of Lazarus" (Rubens).

Outline:

- I. Home of Mary and Martha—the great sorrow.
- II. The Message to Jesus.
 1. Nature of it.
 2. His reply.
 3. His conversation with the disciples.
- III. Jesus and Martha.
 1. Her words of sorrow.
 2. His reply.
- IV. Jesus and Mary.
 1. Mary's faith and testimony.
 2. Jesus' sorrow.
- V. At the Grave.
 1. The prayer.
 2. The command.
 3. Lazarus restored to life.

Fourth Sunday, February 26, 1922

Lesson 19. The Lost Sheep

Text: Luke 15:1-10.

Reference: Weed, Chapter XLVIII.

Aim: The Lord watches over His children; there is rejoicing in Heaven over everyone that repents.

Memory Gem: "The Lord is my shepherd, I shall not want."

Pictures: "The Lost Lamb;" "The Good Shepherd" (Plockhorst).

Outline:

- I. The Shepherd of Palestine.
 1. Dress.
 2. Habits.
 3. Care of flock.

- II. The Lost Lamb.
 1. Strays from flock.
 2. Its danger, loneliness, bleating.
 3. The Shepherd's anxiety and search.
 4. Rejoicing when found.
- III. The Lord's Lamb.
 1. Christ, the Shepherd.
 2. How cared for.
 3. Dangers to lost one.
 4. The Lord's anxiety over lost ones.
 5. Rejoicing when lost one is found.
- IV. Blessings to the one who repents.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

econd Year

First Sunday, February 5, 1922

Fast Day Exercises

Text: From Plowboy to Prophet, by Wm. A. Morton. History of the Church, Vol. I.

I. Opening.

- a. Gathering of wraps.
- b. Song-greeting. (Children's choice.)
- c. Hymn: "Thanks for Constant Care," Patty Hill, p. 19.
- d. Prayer. Create an atmosphere for prayer, leading the children to be thankful for our Church and home here in this valley.
- e. Song, "We Thank Thee O God for a Prophet." D. S. S. Book, p. 102.
- f. Rest Exercise—Representations of mountains, swaying trees in a grove.
- g. Forming groups.

II. Lesson Period.

- a. Teach gem.
"Tick the clock says, tick, tick, tick;
What you have to do, do quick,
When your mother calls, obey,
Do not loiter, do not stay."
 - A. The Boy Prophet. (Joseph Smith.)
 - a. The Vision.
 - b. The Book of Mormon revealed.
 - c. The Precious Record. (Show Book of Mormon to the children, explaining that we have this wonderful record now and may read it.)
 - d. Joseph as leader of our Church.
His work filling the promises of our Heavenly Father.
- B. Brigham Young as leader.
- a. The pioneer journey.
 - b. The new home in the mountains.
"This is the place of safety as our Heavenly Father has promised."

Note: It will be necessary to give this story briefly. We suggest that this be given as a picture study, using the little book From Plowboy to Prophet, leading the children to see the great promise fulfilled in bringing the Saints to this valley.)

III. Closing.

- a. Passing wraps by children.
- b. Song. Teacher's choice.
- c. Benediction.

Second Sunday, February 12, 1922

Lesson 41. The Baptism of Jesus

Text: Matt. 3. Mark 1:1-11. Luke 3, 1-22.

Helps for teachers. Why is baptism and the laying on of hands for the reception of the Holy Ghost essential to salvation? Mark 16-16, II Nephi 31, 1-21. Doc. and Cov. 68, 25-27, Articles of Faith, Sec. 6, 7, and 8.

I. Opening.

- a. Quiet music. Gathering of wraps.
- b. Song. Children's choice.
- c. Prayer. Create a desire to express gratitude for health, also that we are members of this Sunday School.
- d. Song Practice. Teach, "Shine On," D. S. S. Songs, page 157.
- e. Rest Exercise. Representation of streams of water. Children take hold of hands and wind in and out about the room.

Note:—Show a picture of a river, or use the blackboard to illustrate, with the children's help, the mountains and streams. What do you see on the mountain sides? When the sun shines brightly what will happen to the snow? We need the streams of water. Let children tell why.

II. Group work.

Story: The Baptism of Jesus.

Introduce this story by showing the picture, "Christ in the Temple." Would you like to tell me a story about this picture? (Let a child tell it). When Mary said, "Jesus come home with us?" What did He do? He lived with Mary and Joseph until he was a grown man. Then it was time for Him to begin His Great Work. It was hard to leave His mother, but she knew that,

"He came down to show all people

How to help and how to love."

III. Closing.

a. Song, "Jesus Once Was a Little Child.

b. Music. Passing of wraps.

c. Goodby. Teacher's choice.

d. Benediction

Third Sunday, February 19, 1922

Lesson 42. Jesus and Nicodemus

Text: John 3:1-13.

Helps: "Jesus the Christ," pp. 158-163.

Aim: Baptism by immersion is essential to salvation.

I. Gathering Wraps.

a. Song practice. "Shine On," D. S. S. S. Book, page 151.

b. Hymn. (Teacher's choice.)

c. Prayer.

d. Hymn or the song "Little Lambs so White and Fair."

e. Rest Exercise. Teachers choose from previous exercises given.

II. Group work.

Memory Gem or Sacrament Gem for the month. (We are slighting this subject very much and it is very important that children are taught the Sacrament Gem by the individual method and not in concert, also in groups not in the large class.)

Approach to lesson. Show picture of John baptizing Jesus. Hold before the class letting the children tell the story, the teacher carefully leading the children to tell why Jesus taught the necessity of baptism. Then tell your story. At the close of the lesson be sure to make the application clear.

III. Closing.

a. Passing of wraps.

b. Song. Goodby. (Children's choice)

c. Benediction.

Fourth Sunday, February 26, 1922

Lesson 43

Text: Sunday Morning in the Kindergarten, also Dumb Animals.

Aim: Kindness to our animal friends should be a pleasure as well as a duty.

I. Gathering of Wraps.

a. Song practice. Review or teach "I Like Little Pussy," Kindergarten and Primary Songs, by Thomassen, page 64.

b. Hymn or song.

c. Prayer. Create atmosphere for prayer by leading children to express thanks for this world with its trees, flowers, birds and our animal friends.

d. Hymn. "Father, We Thank Thee."

e. Rest exercise: Feeding and caring for our animal friends, (show pictures) carrying water and hay for the horse and cow, getting milk from a high shelf to pour in a saucer for kitty or the dog.

f. Groups.

Gen. Review or teach new one on kindness to animals.

II. Lesson. Tim Leachy and His Dog.

a. Approach. (Find pictures of domestic animals, letting children talk freely about the same, also let them tell about their pets at home.)

b. Tim at home.

1. Tim lived with his aunt, a dear old gray haired lady who cared for him.

2. She sold apples at a little stand to earn a living. Tim goes with her.

3. He tries to help, but is only a small boy. Too small to stay at home alone.

4. One evening after the day's work was over he was playing near his home. He saw a little yellow dog, hungry, cold and no friends. Tim called to him and patted him gently. This was enough to make the dog glad.

5. He is taken to Tim's home. His aunt feels sorry but they are poor and have little to share. They share all they have with the little dog.

6. The aunt can now leave Tim at home with Tige to care for him.

7. Tim goes to school. Tige goes too.

8. Aunt takes sick. Goes to the hospital.

Tige and Tim are left at home.

- But a kind neighbor shares food and cares for them.
9. Gentleman comes to Tim's home. Tells him he is going to take him to his own home where he can have anything he wishes to have. Tim asks to take Tige but the man says "no." Tim puts his arms around Tige and cries.
 10. The man tells Tim his home will be the best but he must leave the dog.
 11. Tim reaches his new home where everything is nice and he need never be hungry for food. But this is not all he needs. He often cries for Tige.
 12. After Tim had gone from his home a neighbor takes Tige but he refuses to eat and begs for Tim.
 13. A kind lady hears the story of the boy and his dog and goes to the gentleman and tells him not to separate the little friends (the boy and his dog). She promises to pay him if he will only take the little dog.
 14. Next day Tim is called into the gentleman's office down town. Tige is heard jumping and barking as the boy enters. Such a happy meeting. Just good old friends.

An Act of Mercy

It was snowing and blowing and bitterly cold. Only those who had urgent business were out that day. A horse hitched to a delivery wagon stood shivering in front of a house. A car line ran on that block, and early in the afternoon a motorman saw the horse waiting there and pitied him. An hour later, he made his next trip, and the horse was still there. On his return he slowed down his car a little, and peered about for the driver but could see no one.

On the five-thirty trip, the motorman was late; for the car was crowded at that hour and there had been many stops. Besides the tracks were covered with the snow. Every man, woman and child in that car was tired, many of them were cross and all of them were cold.

The car turned into the block where the horse had stood all afternoon. There he was, head down, right in the face of that storm! The motorman slowed down his car and in the middle of the block he stopped it. The group of tired, cold humanity inside scarcely stirred. It was only something else to delay them!

But there was one who looking out saw an act of God that day!

She saw the motorman get down out of his car and go to the horse's head and pet him. She saw the poor beast nuzzle his head against the man's shoulder. Then the man stepped back to the wagon and began a hurried search for something. In a moment, to his evident relief, he found a blanket. Quickly he put it over the animal and carefully tucked it under the harness. Then with a farewell pat he ran back to his car.

"Don't care if I am late," she heard him say, "I couldn't let you stand there like that any longer."

And that one who saw went home and phoned for help for the horse and she got it; and she phoned the street car company for the name of that motorman and she got that, too. And then she sat down and wrote a story about it and gave his name and praised him. And it was published in the city papers the next Sunday—and that man got some of his flowers before he died!

—Ethel Van Cise

Children's Section



Moses' Stocking



Moses was born in January.

Not the Moses in the Bible story, but just a little brother—a tiny, wee little brother.

Papa and mama said Marjorie might name him and Marjorie insisted on Moses. So wee baby brother was Moses.

You see, being born in January he had never had a Christmas and Marjorie and Archie thought nothing could ever be so splendid and interesting as showing Moses his first Christmas tree. They would stand by his little crib for almost an hour at a time and tell him about the tree and hanging up stockings and Santa Claus, and Moses would laugh and coo and really seem to understand.

"But you have such a tiny little stocking, Moses," said Marjorie one day, patting his rosy foot, "I don't believe Santa can put very much in it."

"Santa can put ever so much in a baby's stocking," said mother. "And you and Archie may each put a gift in Moses' stocking before Santa comes if you would like to."

Marjorie was delighted. She was as happy as any little girl could possibly be just before Christmas. Archie was delighted, too, and they had heaps of fun together looking through the stores to find exactly the things they wanted to put in Moses' stocking.

There was only the faintest little streak of day Christmas morning when Marjorie and Archie were out of bed and in such a hurry to run into the parlor. Not that they wanted so much to see the Christmas tree all dressed up by good old Santa Claus, or to find what was in their own stockings, not that at all. But they really could

not wait any longer before seeing Moses empty his stocking.

Pretty soon they were all dressed and ready, Moses too. Marjorie took one little hand ever so carefully and Archie took the other, and three in a row they went into the parlor as fast as Moses' little new legs could safely carry him.

"There's your stocking, Moses!" cried Archie. "Oh, hand it to him, mother, quick, quick, please!" called Marjorie.

Mama passed down the stuffy, fluffy little thing, and Moses drew his eyes away from the gorgeous tree and put up his hands as if he really understood the whole thing.

"Isn't he the cutest little Moses?" said Marjorie squeezing papa's hand. "Just see him throw things around!" On one side of Moses was thrown a little soft new bonnet exactly his size, on the other side two tiny white mittens. A rubber doll, a jumping-jack and a silver spoon were scattered on the floor. Still Moses was not satisfied because he could feel something more away down in the very toe of his little stocking. The next search brought out a handful of bright colored rings tied together with a strong pretty ribbon, and Marjorie laughed and danced with pleasure. Then another dive into the stocking and Moses had the last treasure from it, a resounding rattle of red, white and blue. "I knew he would find it!" said Archie gaily, jumping up and down with delight.

The tree was just splendid and Marjorie and Archie both found in their stockings the very gifts they most wanted.

But nothing that whole Christmas day was half so much fun, Marjorie and Archie both agreed, as watching

Moses pat-a-cake with a rattle in one hand a bunch of rings in the other.

"He seems to know all about Christmas the very first time," said Marjorie.

"Perhaps he does," mama answered. "You see Christmas was made for babies."—H. G. R.

✕ How Betty was Punished

Betty sat on the porch and kicked her heels into the graveled path, and as the dust flew up, she scowled until her little nose was all wrinkled up. For Betty had been a very naughty girl. Guess what she had done. She had broken mother's pink cup with blue flowers painted on it, and then ('cause she didn't want mother to know) she said that Tommy (Tommy was the pussy cat) had knocked it off the table. And Tommy, the poor kitten, had been put out of doors, and not given milk for dinner.

A little bird sat in a tree and sang, and when he sang it sounded as if he said: "Naughty little Betty! Naughty little Betty!" And a big bullfrog in the little brook croaked, and it sounded just as if he said: "Poor Tommy! Poor Tommy!"

And then Tommy came walking around the side of the house, and looked mournfully at the little girl on the steps. And when she called to him, he said, "Meow," sadly, and ran away. And Betty felt so badly that she jumped up and ran across the lawn to the orchard. And when she got there, she lay right down under a big, fat apple-tree and cried.

Betty lay there for a long time crying and crying, when suddenly, right behind her, she heard a loud "meow."

And, looking up, she saw Tommy, the pussy cat, standing beside her. And, oh! he had other kitties, lots of them, with him. One was a gray kitty, and one was a yellow kitty; and there were black kitties, and white kitties, and tortoise-shell kitties; and, yes,

Betty had to rub her eyes to be sure, there was a pink kitty trimmed with blue flowers just like mother's cup.

Betty was rather scared, but she was much more scared when Tommy spoke up.

"Gentlemen," he said in a loud voice, "this is Betty, the little girl who doesn't tell the truth."

The gray kitty looked at her with a sad shake of his furry head.

"Is she the little girl who said that you broke the cup?" he asked.

"Yes," answered Betty's Tommy.

"Why did you do it?" asked a fat, black kitty; "answer, Betty, and tell us why you were such a bad little girl."

"I didn't mean to be," sobbed Betty, in a small, frightened voice. "Mother's pink cup got in my way and I knocked it over—"

"But why," said the yellow kitty, "did you say that Tommy did it? And why didn't you ask the cook to give Tommy the milk? Tommy is so—so hungry!"

"I am sorry," said Betty again.

"What good does that do me?" asked poor, hungry Tommy. "I haven't had my dinner, and maybe I won't get any supper, either. Go tell mother the truth, Betty, and then she will ask cook to feed me."

Betty shook her head stubbornly. "No, no, no!"

The pink-and-blue kitty spoke up for the first time. "Kitties," he said, "Betty is a naughty girl—a bad little girl. She told a story which cheated Tommy out of his dinner, and now the horrid little girl will not tell her mother the truth. Tommy must eat something! Why not have him eat Betty?"

Betty tried to run away, but she could not stir from the ground. And the kitties grew bigger and bigger, until they were twice as high as Betty. And then they all licked their paws (just for all the world as if Betty were a little mouse). And just as they were going to jump at her she screamed, and—

Betty opened her eyes. The orchard was quite dark, and there was not a kitty in sight—not one! And then Betty knew that it had been a dream—an awful, awful dream—so she jumped up and ran to find her mother. And, oh! how nice it did seem to see mother walking down the path, and Betty threw her arms around her mother's neck, and said:

"Oh, mother darling, I broke the pink cup with the blue flowers on it, and won't you forgive me and give Tommy some milk?"

And mother said:

"Of course, I forgive my little girl, but she was very naughty to make Tommy bear the blame."

And then she kissed Betty, and they went to the kitchen and gave Tommy a big saucer of thick cream.

And when Tommy saw the cream, he began to purr—and guess what he did? He looked right up at Betty and winked his big green eye!—*Margaret Sangster, Jr., in Exchange.*

The Greatest King

A little boy was sitting on a doorstep, looking out at the green hills that swelled up to the sky in the distance. There were sheep on those hills and shepherds taking care of them. He thought he could almost see them if he strained his eyes. But he stopped looking for them soon, and fell to thinking; and, as he often did, he thought aloud. The little boy had been hearing of all the splendors of King Herod and the gorgeous robes he wore and the splendors of his palace.

"Oh, I wish I could see a king," he said.

A little girl passing by heard him speak. She was a pretty girl, with soft, starry eyes. She came up closer to him, and spoke softly.

"I can show you the most wonderful king in the world," she said. "He is here in Bethlehem."

"Here! In Bethlehem? A king!"

"Hush. Don't speak loud! For they say Herod would be angry if he knew the young King was here, and would do him a mischief."

"But how can a king be here in these low, little, flat-roofed houses? Kings live in palaces with shining domes."

"This King doesn't. He was born in a stable."

"A king sits on a golden throne."

"This King doesn't. He lies on the straw."

"A king has hundreds of servants to wait on him."

"This King hasn't; only his mother and old Joseph."

"Has he a golden crown? Does he wear beautiful robes?"

"No, he hasn't any crown and his clothes are just white swaddling-clothes such as all babies wear. He is only a baby yet."

"Then he can't be a king."

"Oh, yes, he is—the greatest King in the world."

"What makes you think so?"

"Listen and I'll tell you." She came closer to him, and spoke more softly still.

"You know my father is one of the shepherds who take care of the sheep on the hills yonder. One night, when it was all dark, they saw a light that was not the moon or a star. It grew brighter and brighter, and came nearer to them, and they saw that it was an angel. It hovered over them, all in white robes, shining and wonderful, and it spoke to them and told them not to be afraid, and said that there had been born that night the Savior all the prophets have foretold—the one who is coming to be King over our land and redeem it. And then there appeared in the sky with him a great host of angels besides, all singing a song of good will to earth. And my father and the rest went to Bethlehem to see if they could find this baby who was born to be our king, and they found

him lying in a manger just the way the angel said. And afterwards three wonderful Wise-men came from the East, ever so far, and they knelt down before the baby and offered him homage and gave him the richest gifts—gold and precious gums and spices. But you must not speak about it loud, because Herod is a wicked man, and he would be very angry if he heard. He might try to kill the baby."

"Can I go and see him now?"

"Yes, I can take you right to him."

And so the little boy had his wish, and saw the greatest King in the world. It was Jesus, the dear little Christ-child, whose birthday we keep every Christmas.

—*Baby's Mother.*

Brave Knights in a Great Crusade

By Helena V. Williams

Long ago, in the days when Arthur was king of England, people did not send their sons to schools such as boys and girls attend today. But, when they reached a certain age, they placed them in the care of a great knight who taught them the art of chivalry. Chivalry, then as now, meant protection of the weak and helpless, and particularly of women. It took a good many years to become adept in the art of chivalry. When his training had been completed, a young man was knighted by the king himself and was sent out into the world to conquer evil and injustice. But the great King Arthur died, and one by one his followers died also, or they deserted the cause of chivalry in order to pursue lives of pleasure and selfishness. For hundreds of years it was thought that chivalry had passed out of the world forever, and only in books and stories did boys and girls of later generations hear of the great King, of his brave deeds, of his fine ideals, and of his sense of honor.

Yet, stories and poems were sufficient to keep the spirit of Arthur and his court alive for us, and today there has sprung into existence a new chivalry. It is dedicated to the destruction of the Dragon of Disease which is the cause of so much of the poverty and unhappiness in the world. Four years ago, one little boy was the only Knight of Good Health in the United States. Today there are more than 4,000,000 boys and girls, enrolled in its membership.

But what, I can hear you ask, is the use of this new chivalry? We all know that there are no dragons in the world either of disease or anything else. That is where you are wrong. To be sure, there is no great visible dragon or disease lurking in shadowy doorways, in empty houses, or in lonely fields waiting for us to pass so that he may pounce out upon us and devour us. But all about us are the germs of many diseases, too tiny to be seen by the naked eye and therefore many times more dangerous, for it is difficult for us to control that which we cannot see. That they exist has been proven to us over and over again, however, and you yourselves would be able to see them if you could look through the lense of a microscope. In order to fight them off, we must employ certain weapons such as cleanliness, outdoor play, fresh air and plenty of nourishing food. In fact, all together there are eleven chores which, if performed every day, will keep our bodies so fit, that very few germs of any disease could get permanent hold upon us, and if we once succeed in making ourselves "physically fit" we have gone far toward conquering the great Dragon of Disease.

The 4,000,000 boys and girls who do their chores every day are known as Modern Health Crusaders. When they first start out on the Crusade for Health, they are pages, just as the boys in King Arthur's day when they first began their training in the use of

weapons. After fifteen weeks of faithful service in the cause of health, they become squires. Later on they are dubbed knights and after several months, knights banneret. As they are advanced from one degree to the next they receive badges and pins so that everyone may know how far they have progressed in the Crusade. Sometimes classes and schools, or even cities and whole states, engage in tournaments and the winner carries away a pennant, a banner, or a silver loving cup.

The highest honor that a knight

counselors, his allies, and his closest friends. Modern Health Crusaders, too, are eligible to membership at the Round Table, but this high order is no longer limited to twelve members. Any boy or girl whose height, weight and general health are at par, and who can pass certain tests in running, jumping, hurling the discus, etc., may become a proud member of the Order of the Round Table.

The work of the Modern Health Crusade is conducted under the direction of the National Tuberculosis Association. Many thousands of dollars are spent each year for badges, pennants and other crusade supplies and in order to raise fund for these, the Association is conducting a sale of Christmas Seals throughout the country during the month of December. Every boy and girl who buys a Christmas Seal is adding to the growth and power of the new health chivalry.



could achieve in the days of the old chivalry was to become a knight of the Round Table. Most of you are acquainted with the illustrious names of Lancelot, Gallahad, Percival, Geraint and others who rode forth with waving banners and in shining armor to wage war against the oppressors of their king. There were twelve knights of the Round Table and Arthur chose them for their bravery, endurance, and splendid manhood. They were his

The Man who Couldn't Let Go

Walking on the street one day, he saw a wire lying on the ground. Without thinking much about it, he stooped to pick it up. That was natural enough; why shouldn't he? It seemed harmless, to be sure. But when he grasped it he couldn't let go. He tried to, but he couldn't. It was a "live wire." A strong current of electricity was running through it. It was burning him cruelly, and he cried out with pain. His whole body was writhing in distress. But his hands still gripped the wire, and when men came running to help him, they had to drag him away by force.

That is one of the dangers of a live wire. If you once lay hold of it, you can not let go, no matter how much it is hurting you. I know a boy who grasped a live wire awhile ago, and it is hurting him cruelly. But he doesn't let go. He says he can't, even though his mother and father are begging him

to, and the doctor says it will kill him if he doesn't. The live wire is the cigarette.

The boy is only sixteen years old; but he is a slave. When he began smoking, he was holding the wire; but now it is holding him. He has a weak heart already, poisoned by tobacco. He has to give up some of the sports he loves because of it, and he knows it is killing him. Yet he is clinging to it still, smoking every day, and nobody can stop him. If he were holding a live wire, he might be dragged away from it; but no one can compel him to drop the cigarette.

You can see what habit is. We say a boy "has a habit." But after awhile the habit has the boy. The only way to be safe with a live wire is never to touch it. And the cigarette is a live wire.—*Congregationalist*.

Bobbie's Flight

By Louis W. Larsen

"The only reason birds can fly,"
Argued Bobbie Bright,
"Is 'cause they all have feathers on,
And feathers makes 'em light."

So one day he went slyly out
And plucked a downy hen,
Then stuck the feathers on himself
And turned her loose again.

"Now," said he, "I'll get me up
To the top of a leafy tree
And soar about a little while
To let the neighbors see."

As he was perched there on a limb,
He made a noble sight—
His wings held out triumphantly,
His feathers snowy white.

He chirruped as he cleared the tree,
"I'm off, my friends, farewell!"
But ere the flight had scarce begun
Right smartly down he fell.

Now after Bob was neatly plucked
And bandaged round the head,
He opened wide two wondering eyes
And this is what he said:

"I want to go back home again;
What will my mother say
When she finds out that I have flown
So many miles away!"

He closed his eyes and spoke no more,
Then things looked serious, mighty,
Until the doctor said, "Cheer up—
The child is only flighty."

Hard Jobs

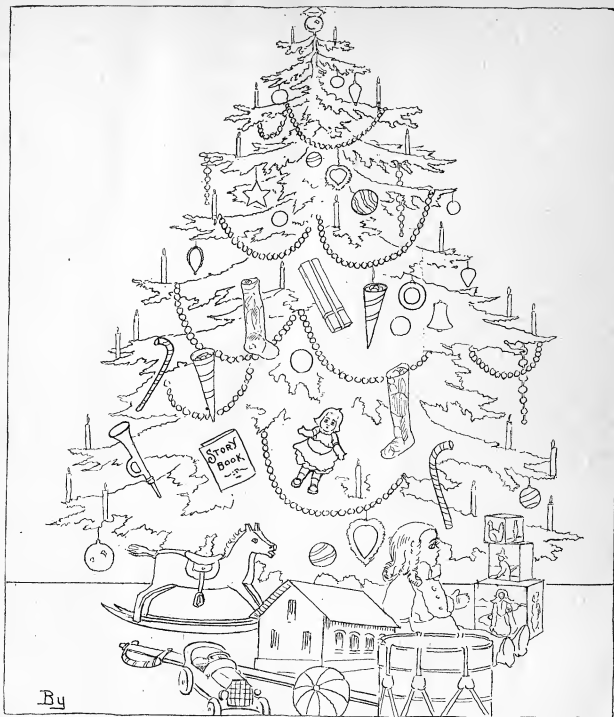
Boys like hard jobs, jobs that take
time and work. Easy "snaps" are not
worth doing. It is not easy.

To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To profit by mistakes,
To think and then act,
To forgive and forget,
To keep out of the rut,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining—
But it always pays.

—*Ohio Educational Monthly*.

A Little Thing

"A little thing, a sunny smile,
A loving word at morn,
And all day long the sun shone bright,
The cares of life were made more
light,
And sweetest hopes were born."



SOMETHING TO COLOR

By J. A. Bywater

This picture should afford much interest and pleasure in coloring. The colors given below are only suggestive and you may, if you wish, use the colors you like best. Use the colors to make this tree look like you want your Christmas tree to look.

Color tree a dark green, using darker green behind the objects and on the underside of limbs. Paint the balls different colors, using dark colors for objects which are against the white background and pink and yellow for the objects which have the tree for their background. You can make the sticks of candy red leaving the stripes white. Make trumpet and story book yellow. Make roof of house a reddish brown leaving end which is exposed to the light white and other side pink. Make drum a yellowish brown, blocks a light yellow, rocking horse light-yellow except main and tail, make these brown. Make stripes on half blue, yellow, red and white, automobile red except front end. Make this yellow. Make doll's dress light-blue hair yellow and face pink.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Christopher Columbus

In a quaint old village, of Genoa, Italy, on the shores of the Mediterranean, there lived a boy named Christopher Columbus. He loved to watch the ships come in and hear the strange stories the sailors told, and he longed to go on a voyage across the sea.

After Columbus grew up to be a man, he went to Portugal and told the king he could reach India by sailing west, but the tricky king secretly sent out a fleet to test the plan, but the sailors became frightened and returned. This angered Columbus and he went to Spain and set his plan before the king and queen and after much trouble the queen prepared a fleet of three ships—the Santa Maria, Pinta and Nina, so he set out for the voyage Sept. 3, 1492. After landing at Canary Islands to make the last preparations for the long and dangerous voyage, many days passed, and one evening, when they had anchored the ships, they saw far off a gleaming light, and on the next day, October 12, 1492, they discovered

America, that glorious land, in which we now live and of which we are so proud.

H. DeLore Burbank,
Age 15 Grenada, Calif.



Drawn by Minnie Evans
Age 12. R. F. D. No. 2. Box 118,
Tucson, Arizona.



Miss A. McArthur
Age 13. 2112 F. St. N. W.,
Washington, D. C.

Tommy Hudson's Lesson

It was the day before Thanksgiving. Mrs. Hudson had cooked many nice things to eat, for the next day. She was lying down on the lounge when she heard a crash. She jumped up, and ran in the pantry. Here she found Tommy sitting on the floor

crying, with all the food spilled around him. Tommy looked up at his mother, saying, as he wiped the tears away from his eyes: "I didn't mean to, mama, but I felt so hungry."

"Why didn't you ask me for something to eat?" asked Mrs. Hudson. Tommy didn't answer but hung his head.

"Let me tell you a story that will do you some good, Tommy," said Mrs. Hudson, as she took hold of Tommy's hand, and led him to the sitting room.

Tommy and his mother sat down and Mrs. Hudson began: "Tommy, tomorrow is Thanksgiving, you know, when all the pioneers were so Thankful for everything. And you know if you had eaten any of that food in the pantry, you couldn't have been thankful for anything tomorrow. You would have been worried and a voice would keep saying: 'You stole.'"

This made a very queer feeling come over Tommy, and he said:

"Oh, mother, the Lord must have wanted me to be thankful tomorrow, because He made me fall so I couldn't steal."

Tommy always remembered this story and found it was true.

Susan Crouch,
Age 10 Box 1358,
Devil's Slide, Utah.

A Model Blessing

The following prayer, said as a blessing on the food, is worthy of a place in the Children's Budget Box. It was said by Elmar Walton, 7 years of age, of Randolph, Utah:

"Our Father in Heaven, we thank Thee for Thy many blessings of life. Help us to follow in the footsteps of our Savior. Bless all the children the world over. Bless this food to our use in the name of Jesus. Amen."



John Lambert (Age 2 years)
Photo by Florence Lambert
Age 14. 253 Paxton Ave., S. L. City.

Autumn

The days are slowly growing shorter,
For moments and time glide swiftly
by.

The fields have been reaped of their
harvest,
And great flocks of birds darken the
sky.

Now the leaves from the trees are fall-
ing,

And the breeze rocks the bird's
empty nest;
The warbles of the birds are dying,
As they flee from the desolate west.

The latest of asters and pansies,
Have turned brown with the cold
of the morn.

The rosy red apples are gathered,
And no more stand the stocks of
sweet corn.

The leaves from the maple are danc-
ing

In their gowns of crimson and
gold;

The wind sings in dreary monotone,
As if some mystery to unfold.

The mountains have changed like the
valleys,

And day by day more brilliant they
grow,

Lavender, crimson, yellow and gold,
As when the western sunset doth
glow.

Mabel Sorenson,
Age 13 Box 56,
Ephraim, Utah.

The Monkey

There is a little monkey,
Sitting on a rafter,
The little monkey's stunts
Fill the crowd with laughter.

It makes the people laugh,
To see him jump and swing,
When he is very happy,
You ought to hear him sing.

The monkey's eyes are bright,
His hairy coat is brown,
And the little flat pug nose,
Makes mirth for all in town.

George Anderson,
Age 10 Brigham, Utah.



Photo by Charles Noyes
Victor, Utah.



Loraine Rich

Editor of Children's Budget Box,

Dear Friend:—In the July issue of the *Juvenile* you printed a story written by Loraine Rich (my little brother). We were very grateful to see it in print. I think he sent it in about a year ago. I regret to tell you that this dear little boy departed this life March thirteenth, this year. A very bright and intelligent boy, his poems, stories, and drawings would do credit to a boy much older. He was one of six Cadets of the Magrath Public School who won the second prize (a silver cup) for best marksmanship in the Province of Alberta. We are very proud of him. I am enclosing a snapshot of Loraine taken about the time he wrote you the story. Will you please print it in the Budget Box together with this note of appreciation in which his parents Mr. and Mrs. Alvin O. Rich join.

Respectfully,

Your sister in the Gospel,,

Mrs. Inez R. Bennett,
Magrath, Alberta.

The Great Message

When Christ was born, great peace
prevailed,
And earth in love and joy was veiled,
Few knew the work He came to do—
He lived and died for me and you.

Thus through the dark and cheerless
night,
A radiant star shed peaceful light.
Its rays have through the ages shone,
And lead the way to Heaven's throne.

The Gospel message shall not cease
Until the world is full of peace.
Its light shall spread from shore to
shore,
And Satan's reign shall be no more.

Ruth Taylor,
Malta, Idaho.

Age 15



Drawn by Virginia Peterson
Age 10. Moab, Utah.

Marjorie's Thanksgiving

It was a cool clear day in November. The sky was a beautiful blue, with here and there clouds of fleecy white. The snow lay glittering on the ground with all the splendor of winter. The green branches of the pine trees were borne to the ground with their heavy weight of snow, and almost as far as the eye could reach nothing could be seen but a gleaming mass of white. Occasionally the chirp of a bird was heard, and once in awhile a rabbit could be seen scampers along the path, then disappearing among the foliage.

Far off in the distance could be seen a farmhouse. And except for the smoke rising from the chimney it was hardly distinguishable. In fact, all the world seemed happy and peaceful.

But the heart of one was not. As she walked among the towering fir trees, she hardly noticed anything about her. Once a rabbit stood looking at her with curious eyes as she passed, but she didn't even glance in that direction.

Marjorie was much troubled, and she had cause to be. A messenger had just arrived with a telegram saying her mother was ill and neither of her parents would be home for Thanksgiving.

Two months before, Marjorie's mother had gone south for her health and her husband had gone with her. It was impossible for Marjorie to go too, so they had arranged for Mrs. Pond's sister to stay with Marjorie until they should return.

But what would Thanksgiving be without her parents? And besides, her mother was ill. But it was getting late, and she must do her work before supper. So she hurried up the path to the house.

After supper they talked over their plans, but as there were only two of them, they didn't succeed very well. They finally decided to have a Thanksgiving dinner and invite the

Durneys, who were very poor people living near the Ponds. At present Mr. Durney was out of work and they had no hope of a Thanksgiving dinner.

As Thanksgiving was in five days, Marjorie and her aunt began to get ready for it. Accordingly they sent invitations to the Durney family who were very glad to get them, indeed.

During the five days before Thanksgiving there was much preparation in the Pond home. And the day before Thanksgiving, everything was ready except a few trifles to be done on the morrow. There had also been news to the effect that Marjorie's mother was much better and would soon be home, and now Marjorie could be called "almost happy."

Thanksgiving Day came and with it the Durneys. They were not dressed very nice, it is true, but they were clean, smiling and happy.

After the Thanksgiving feast was over they all joined in the games and singing, and afterwards popped corn, roasted nuts and ate apples. Then there were more games, after which they put on their wraps and went home. Before they all had gone, however, Mr. Durney came to Marjorie and said, "I want to thank you for the kindness you have done me and my family, and may God bless you."

That evening while Marjorie was sitting by the fire with her aunt, she said, "I think the day would be perfect if father and mother were here!"

"You'd better pronounce it perfect already, then," laughed a merry voice, and before she knew it she was caught in a pair of strong arms.

"But I thought you wouldn't be home for a week?" said Marjorie as she cuddled in her father's arms. "We weren't," replied her father, "but we decided that it would hardly seem like Thanksgiving without our Marjorie. Would it mother?" and she nodded.

Ardele Cardon,

Age 13

496 E. 1st St.,
Logan, Utah.

Thanksgiving Day

A religious festival peculiar to the United States, resembling the Hebrew feast of ingathering. The Plymouth colony celebrated the first Thanksgiving day after the harvest in 1621, four young men being sent out hunting to make provisions for the feast. Such days were appointed after this at different intervals, and for various objects in New England, and New York. Congress recommended a Thanksgiving day yearly during the Revolutionary war, but from 1784-89, there was no national appointment of the festival. In 1784, a day of Thanksgiving for the adoption of the constitution was recommended, and one in 1795, because of the suppression of a riot. For years the festival was almost exclusively a New England institution, celebrated by religious services in the churches, the sermon being often a political address, and by the gathering at the old home of the scattered members of the family. The day gradually became a custom in the Western and some of the Southern states, each state appointing its own day. During the Civil War, proclamations for public Thanksgiving were issued in 1862, 1863 and 1864, and since that time the day has been regularly appointed by the President of the United States. It is usually observed on the last Thursday in November.

Lila Mecham,
Morgan, Utah,
R. F. D., Box. 63.



"Chums"

Photo by Eva Clegg
Elma, Utah.



Photo by Potho I. Penrod
Age 15. Pineyon, Arizona.

The First Thanksgiving

The Pilgrims had been in the New World for nearly a year. The spring-time sowing had taken place and all summer the crops had been watched with great anxiety.

It was now fall and the crops had proved successful beyond all expectations. Then the thought came to Governor Bradford that they should set apart a day of thanksgiving when they could praise God for His many blessings.

The Indians were invited, then a great feast was prepared. Pumpkins, potatoes, corn, and the different things which they had raised were prepared.

At last Thursday morning arrived. The Indians came early bringing with them venison and wild turkey, to be prepared for the feast. In all it was a very happy day. But through it all the spirit of thanksgiving reigned. They realized that without the help of their Father in Heaven these wonderful gifts could not have been theirs, and the following three days they spent praising Him.

This was the first thanksgiving day in America, and little by little, as new colonies were formed, the custom of a yearly Thanksgiving spread throughout the country.

Inez Warnick,
Age 16 Box 317,
Provo, Utah.

Mr. Turkey

Thanksgiving Day was growing near
And Mr. Turkey began to fear
That he might be the one that year
To be killed and cooked and served
with cheer.

He did not like the very thoughts
Of being served in pans and pots,
So he thought and thought of how to
save
From being killed by the kitchen
knave.

So when the knave got out his knife
To take from Turkey his dear life,
Old Turkey ran at a terrible pace
And you should have seen the exciting
chase.

Old Turkey ran behind the barn,
And stumbled on an ear of corn,
And toward his head came the wicked
knife

Which took from him his precious life.
Byron L. Averett,
Age 13 Eden, Idaho.



Drawn by Wendell Gibbs
1014 3rd Ave., S. L. City.

At Thanksgiving Time

"Come eat your fill," quoth farmer
Jones,

"Young turkeys should have plenty.
Ten pounds you younger ones should
weigh,
The other fully twenty."

"How very kind," the young ones
cried,

"We'll show appreciation."
Their wiser mother sadly sighed,
"This means a proclamation."

The fat old gobbler gravely spoke,

"As sure as I'm a sinner,
We all will be invited, next,
To some Thanksgiving dinner."
Reginald Hunsaker,

Age 10 Box 26 Elwood, Ut.

Thankful

I am thankful for my Daddy
Who earns and buy my clothes;
I am thankful for my Mama,
Who mends and darns and sews.
I am thankful for my brother Dick,
Who sleeps with me at night.
He surely is a dandy kid,
I think that he's just right.
I am thankful for my brother Fred,
Who's the baby in our house,
And when he wants to go to sleep
We're as quiet as a mouse;
But most of all I'm thankful
For my Heavenly Father's care
He has given me the Gospel
A gift beyond compare.

Ira Wayne Boyer, Jr.,
Age 10 Arco, Idaho.

She—"I'll never go anywhere again
with you as long as I live."
He—"Wh-Why?"

She—"You asked Mrs. Gray how
her husband was standing the heat,
and he's been dead two months."

Honorable Mention

Myrtle Arrington, Town Bluff, Texas.
 Sylvia Allen, Lehi Utah.
 Lynn C. Alder, Ridgedale, Idaho.
 Effie Bunderson, Mayfield, Utah.
 Blanche Brimhall, Mesa, Arizona.
 Ivean Bradshaw, Wellsville, Utah.
 Lottie Brimhall, Mesa, Arizona.
 Marie Bailey, Shelley, Idaho.
 Zelda Bodily, Preston Idaho.
 Winston Benson.
 Alberta Blair, Oakley, Idaho.
 Carma Ballam, Hyde Park, Utah.
 Vera Berry, Park City, Utah.
 Phoebe Calder, Baker, Oregon.
 Maurine Cowley, Venice, Utah.
 Lola L. Curtis, Robin, Idaho.
 Iantha Campbell, Hurricane Utah.
 Emma Crawford, Emmett, Idaho.
 Fern Clark, Blackfoot, Idaho.
 Adah Cornwell, Salt Lake City, Utah.
 Cloyd Delton Campbell, Widtsoe, Utah.
 Milo Golden Campbell, Widtsoe, Utah.
 Ivy Christensen, Richfield, Utah.
 Vernon Davis, Cannonville Utah.
 Dimick, Laree, Soldier Summit, Utah.
 Ellene Dailey, Parowan, Utah.
 Leroy Davis, Emmett, Idaho.
 Myrtle A. Dial, Shelley, Idaho.
 Mildred Dudley, Salt Lake City, Utah.
 Rosa Evans, Tucson, Arizona.
 Rowena Fuhriman, Ridgedale Idaho.
 Gwenevere Fuhriman, Ridgedale, Idaho.
 Eldon Gardener, Montrose, Colorado.
 LaRee Greenwood, American Fork, Ut.
 Iva Goodwin, Blackfoot, Idaho.
 Eveard Harrison, Bancroft, Idaho.
 Druccill Hansen, Sandy, Utah.
 Chlotial Hill, Smoot, Wyoming.
 Leman Hogan, Danville, Virginia.
 Lucile Howick, Blackfoot, Idaho.
 Ruth Hobson, Mammoth, Utah.
 Erma Hyde, Rupert, Idaho.
 Vard H. Johnson, Pleasant Grove, Utah.
 Emily Jeffery, Delta, Utah.
 Lenora Kimball, Draper, Utah.
 Olive Kellams, Petersburg, Indiana.
 Virgil Lane, Warren, Arizona.
 Arley Lamb, Hyde Park, Utah.
 Blanche Larsen, Dayton, Idaho.
 Ruby Love, Salt Lake City, Utah.
 Ione Meyers, Ogden, Utah.
 Mabel J. Merkley, Bancroft, Idaho.
 Verona Merrill.
 Fern Mourtson, Montnelier, Idaho.
 Fern Moore, Ogden, Utah.
 Reese Montgomery, Yost, Utah.
 Lavora Miller, Miami, Arizona.
 Esther Morris, La Grande, Oregon.
 Hilda Moeller, Salt Lake City, Utah.
 Ruth Newton, Ogden, Utah.
 Lilith Porter, Hatch, Utah.
 Fern Penrod, Pineyon, Arizona.
 La Vaun Peck, Salt Lake City, Utah.

Anona Pearson, ^{IRA} Meadow, Utah.
 Mark Ross, Joseph, Utah.
 Opal Smith, Franklin, Arizona.
 Phyllis Stokes, Brigham City, Utah.
 John R. Schutt, Rupert, Idaho.
 Lyle Shumway, Shumway, Arizona.
 Gus Shumway, Shumway, Arizona.
 John Schwendeman, Sugar, Idaho.
 Grace Sant, Long Beach, California.
 Alice Sessions, Farmington, Utah.
 Aurtance, Thacker, Heber, Utah.
 Harper Thomson, Salt Lake City, Utah.
 Emma Tracy, Yost, Utah.
 George Wendel, Salt Lake City, Utah.
 Joseph Wendel, Salt Lake City, Utah.
 Milton Weston, Laketown, Utah.
 Lida Wood, Howell, Utah.
 Vada Wilding, Rigby, Idaho.
 Anna Woodbury, Preston, Idaho.
 Mildred Wood, Howell, Utah.
 Helena Williams, Salt Lake City, Utah.
 Archie Williams, Spanish Fork, Utah.
 James Wright, Brigham City Utah.

Puzzle for October

Solution: "Too many cooks spoil the broth."

Winners

Byron L. Averett, Eden, Idaho.
 Valeria Anderson, Bear River City, Utah.
 Marie Baker, 70 East Saturn Ave., Huntington Park, Cal.
 Zilla Aycock, Vernal, Utah.
 H. DeLore Burbank, Grenada, Cal.
 Winnie Benson, Vernon Utah.
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 Afton Sorenson, Murray, Utah.
 John R. Schult, Box 615, Rupert, Idaho.
 Lola Wilcox, R. F. D. No. 3, Burley, Ida.
 Iva Wayne Boyer, Jr., Arco, Idaho.
 Inez Warnick, Box 317, Provo, Utah.

A CHRISTMAS PUZZLE



By Walter Welman

In each picture is represented the boy's name, and also several of the presents he hopes to get at Christmas. There are two or more Christmas presents represented in each picture. What are the boys' names, and what presents are represented in each picture?


Prizes of books will be given to the






first ten of those under 17 who correctly solve the above puzzle and send us the best article of not to exceed two hundred words, or poem not to exceed twenty lines on any subject. Answers must be in by January 10th, Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.





Somebody and the Princess.


























XII
I THINK I shall have a party," said the  to the first , "for all the Somebodies that have helped me through the Hard Time." "To be sure, your Royal Highness dear," said the first .

"So you shall! And whom shall you ask?" "I shall ask the Puppy-,


"said the Princess, "and the Pussy- and the Poll- and the Gardener and the  and Ann Bridget and my King-papa and you and Prince Percival and  Araminta." "And what shall you have for supper?" asked the first .

"Ice-cream for us, of course," said the Princess, "and  for Pug and  for Peg and  for Pet and play-candy for .

"So the first Maid of Honor told all the other maids and they told the pages and the cooks and the cleaners and everybody flew round with  and  and put the  in the most perfectly beautiful order, and then they had the Party. Everybody came that was asked and had the most perfectly beautiful time. There were great  of roses everywhere and a great gold  of lemonade in the

hall, and the Princess had on the very best of her two hundred and seventeen  and her gold  and her little gold  on her head, and she sat on the great gold  in the throne-room with  and Pug and Pet and Peg, while the others danced. The Gardener danced with the first  and the  -papa danced with Ann Bridget and Prince Percival and the  danced together. "It would be a perfect party," said the , "if only Somebody were here!" And the door- rang! "What is that?" cried the . There was a great shouting and then the  flew open and the Princess tumbled off the  and her gold  tumbled off her  and rolled right under the  and the next minute she was in Somebody's  "Oh, now it is a perfect Party!" she cried, hugging Somebody as if she would never let go. "So it is, my little  -daughter!" said Somebody, giving her a big kiss. And who was it, do you suppose, but her own darling royal Queen-mama!





THE FUNNY BONE

Some Kin!

"What relation does a stork bear to mankind?"

"Either a son or a daughter."

Should be Re-elected

Son—Father, what is the board of education?

Father—When I went to school, it was a pine shingle.—Chicago Tribune.

Mutual Confidences

"Oh, doctor, I am suffering so much I want to die!"

"You did perfectly right to call me."—Legion Weekly.

Seen Anything of Bonnie?

My Bonnie leaned over the gas tank,

The height of the contents to see;

He lighted a match to assist him—

Oh, bring back my Bonnie to me.

—Algeria.

A Poor Chance

Boarding-House Lady—Good gracious! I found three big rats in the pantry. How in the world will I get rid of them?

Grouchy Boarder—Close the door on 'em and let 'em starve to death.—Nashville Tennessean.

Probably a Boil

Father, to Daughter—What are you reading?

Daughter—"The Last Days of Pompeii."

Father—Is that so? What did he die of?

Daughter—I believe it was an eruption.

Domestic Grammar

Tommy—Pa, what part of speech is woman?

Father—Woman isn't a part of speech at all, my son; she's the whole thing.

Greased Lightnin'

"You're quick, aren't you?"

"Quick, I should say I am. I can turn out the light, cross the room, and then be in bed before it gets dark."

Conclusive Evidence

"Sure, Pat, and I'm glad to see you" said one Irishman to another, "I thought ye were dead. I heard sivr'al papple spakin' well av yez."—Irish World.

Oh, Boy!

She—(after much turning and priming)—Do they show?

Husband—What, your ankles?

She—No, silly, I don't mind my ankles. I mean my ears, of course.—Fellowship Forum.

Time to Go

"Say, young man," asked an old lady at the ticket office, "what time does the next train pull in here and how long does it stay?"

"From two to two to two-two," was the curt reply.

"Well, I declare! Be you the whistler?"

A Sure Thing

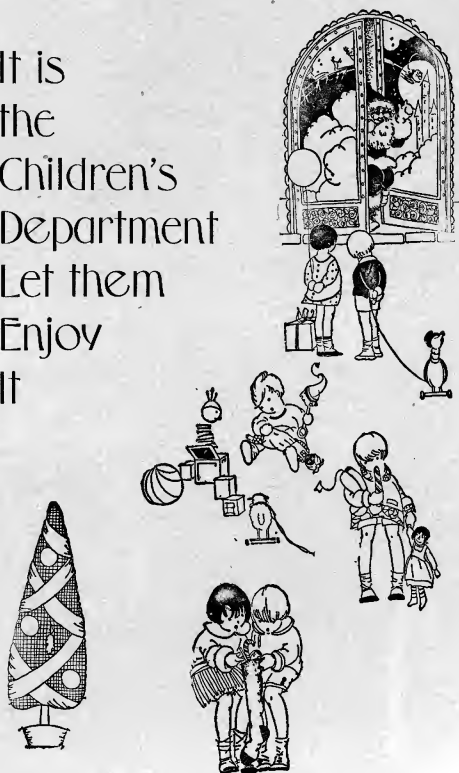
"When you boarded at my mother's house why did you take a spoonful of medicine every time you got up from the table?"

"The doctor told me always to take the medicine on an empty stomach."

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